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# BRAHMA SUTRA

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## CHAPTER 1

*1<sup>st</sup> Pada*

*6<sup>th</sup> Adikaranam to 11<sup>th</sup> Adhikaranam  
(Sutra 12 to 31)*

&

*2<sup>nd</sup> Pada*

*1<sup>st</sup> Adhikaranam to 7<sup>th</sup> Adhikaranam  
(Sutra 1 to 32)*

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## VOLUME 2

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## PRAYER



ॐ सदाशिव समारम्भाम् शंकराचार्य मध्यमाम्  
अस्मद् आचार्य पर्यन्ताम् वंदे गुरु परम्पराम् ॐ

*Om Sadashiva Samarambham Shankaracharya Madhyamam  
Asmad Acharya Paryantam Vande Guru Paramparam Om*

*Beginning with Sadashiva, through Adi Shankaracharya in between  
and upto my own preceptor*

*I bow with reverence to the entire tradition of preceptors*

## Summary

		Section 1	Section 2	Section 3	Section 4	Total
Chapter 1	Adhikaranam	11	7	13	8	39
	Sutra	31	32	43	28	134
Chapter 2	Adhikaranam	13	8	17	9	47
	Sutra	37	45	53	22	157
Chapter 3	Adhikaranam	6	8	36	17	67
	Sutra	27	41	66	52	186
Chapter 4	Adhikaranam	14	11	6	7	38
	Sutra	19	21	16	22	78

Chapter	Section	Adhikaranam	Sutras
4	16	191	555

**Samanvaya Adyaya**  
**Chapter I**  
**39 Adhikaranam – 134 Sutras**

Section	Adhikaranam	Sutras
1	11	31
2	7	32
3	13	43
4	8	28
<b>Total</b>	<b>39</b>	<b>134</b>

## Chapter 1 – Section 1

### 11 topics – 31 Sutras

- What is nature of Brahman, individual soul and the universe?
- What is their relationship?

Adhikaranam	Sutras	Details
1.	1	- Enquire into Brahman after evaluating the nature of the world.
2.	2	- Brahman is Srishti, Sthithi, Laya Karanam.
3.	3	- Brahman known only by study of sruti.
4.	4	- Brahman is uniform topic of all Vedanta texts.
5.	5 – 11	- Brahman is intelligent principle and not Pradhanam – matter principle from which the world originates.
6.	12 – 19	- Anandamaya in Taittiriya Upanishad II – 5 is Jivatma, Brahman or Pradhanam? It is Brahman.

Adhikaranam	Sutras	Details
7.	20 – 21	<b>Chandogyo Upanishad : I – 6</b> - Golden person seen in the eye is not Jivatma but Brahman.
8.	22	<b>Chandogyo Upanishad : I – 9</b> - Akasha here is not elemental space but Brahman.
9.	23	<b>Chandogyo Upanishad I – 11 – 15 :</b> - Prana is Brahman.
10.	24 – 27	<b>Chandogya Upanishad : III – 13 – 7</b> - Light not elemental light but supreme light of Brahman.
11.	28 – 31	- Kaushitaka Upanishad – Prana is Brahman.

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70.	<a href="#">Purva Pakshi</a>	191	6	
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72.	<a href="#">Sutra 13</a>	192	6	13
73.	<a href="#">Sutra 14</a>	193	6	14
74.	<a href="#">Sutra 15</a>	195	6	15
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76.	<a href="#">Sutra 17</a>	198	6	17
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78.	<a href="#">Sutra 19</a>	202	6	19
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80.	<a href="#">Sutra 21</a>	215	7	21
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S. No.	Topic	Pages	Topic No.	Sutra No.
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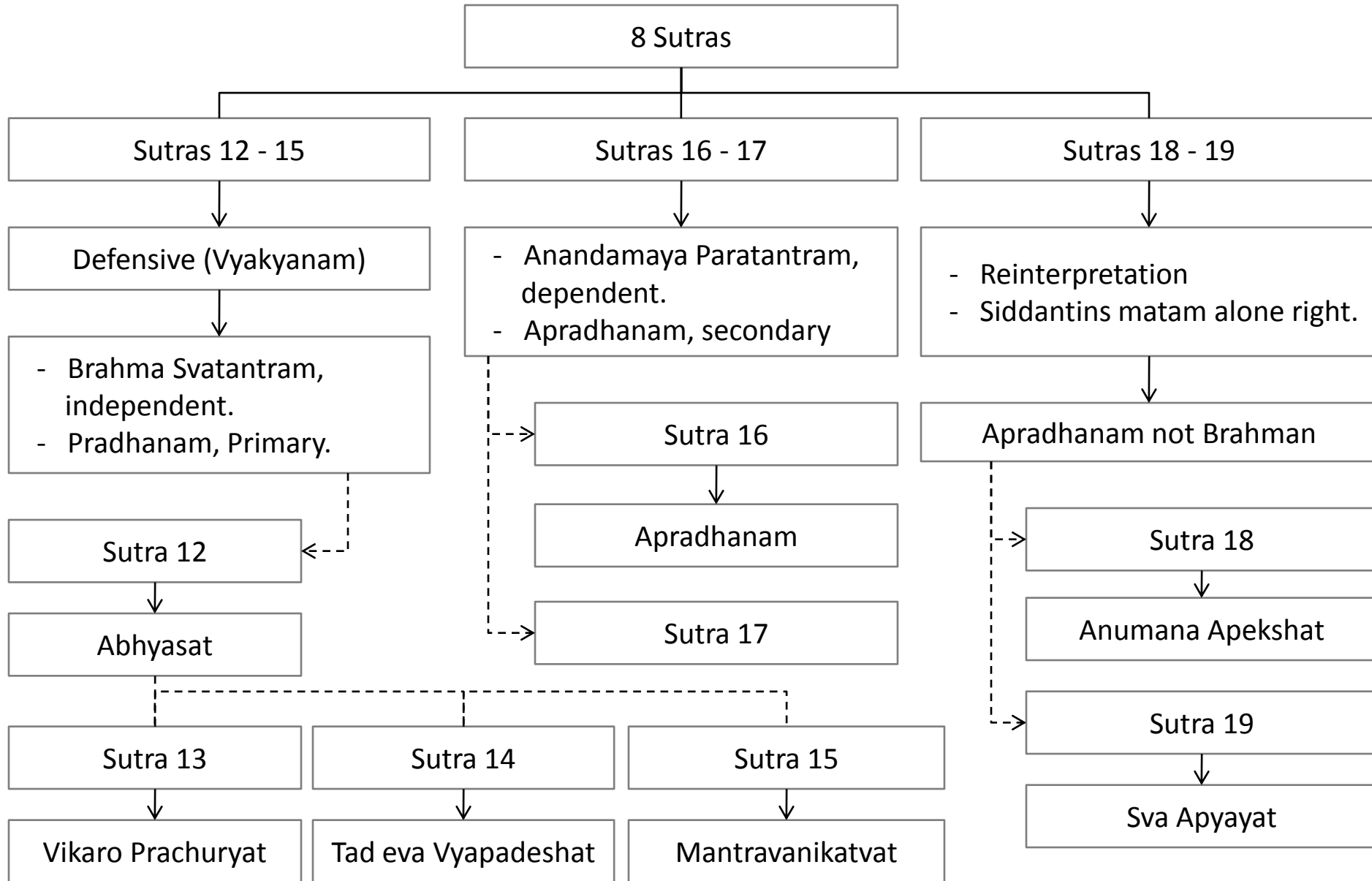


S. No.	Topic	Pages	Topic No.	Sutra No.
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68.

## 6<sup>th</sup> Adhikaranam Anandamayadhikaranam



## General Introduction :

1 <sup>st</sup> Chapter	2 <sup>nd</sup> Chapter
<ul style="list-style-type: none"> <li>- Spashta Brahma Linga Vakya.</li> <li>- Statements with clear clues of Brahman.</li> </ul>	<ul style="list-style-type: none"> <li>- Aspashta Brahma Linga Vakya.</li> <li>- Not clear clue statements revealing Brahman.</li> </ul>

- 8 Sutras.
- Reference Mantra : Taittiriya Upanishad – Chapter 2 – Anuvaka 5



विज्ञानं यज्ञं तनुते । कर्माणि तनुतेऽपि च ।  
 विज्ञानं देवाः सर्वे । ब्रह्म ज्येष्ठमुपासते ।  
 विज्ञानं ब्रह्म चेद्वेद । तस्माच्चेन्न प्रमादयति ।  
 शरीरे पाप्मनो हित्वा । सर्वान्कामान् त्समश्नुत इति ॥ १ ॥

**vijnanam yajnam tanute, karmani tanute'pi ca,  
 vijnanam devah sarve, brahma jyesthamupasate,  
 vijnanam brahma cedveda, tasmaccenna pramadyati,  
 sarire papmano hitva, sarvan-kaman-samasnuta iti ॥ 1 ॥**

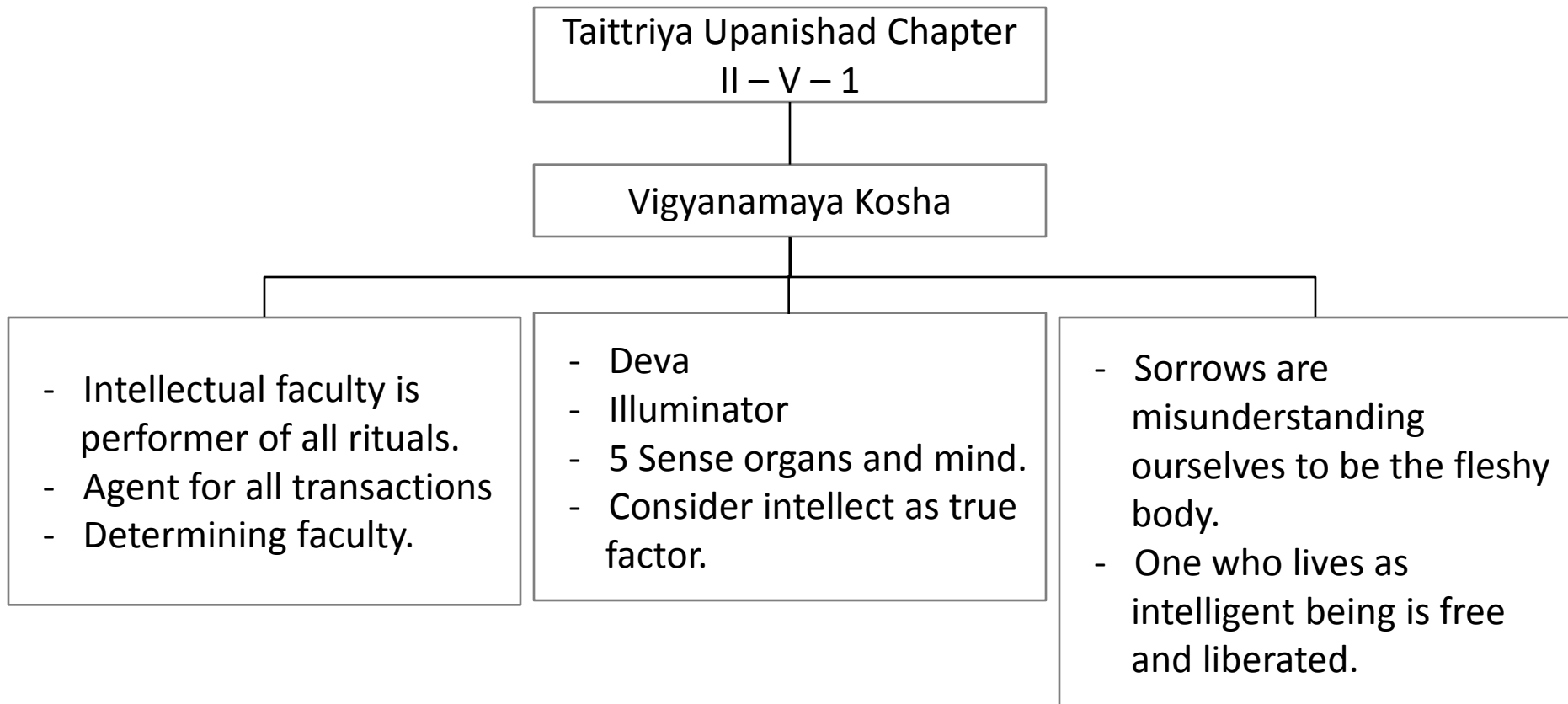
Knowledge performs the sacrifices and it is the real agent of all the physical activities. All the 'gods' worship knowledge as Brahman, the eldest. If a man knows knowledge as Brahman and if he does not swerve from it, he attains all desires and comes to abandon all the sins in the body. [II – V – 1]

तस्यैष एव शरीर आत्मा । यः पूर्वस्य ।  
 तस्माद्वा एतस्माद्विज्ञानमयात् ।  
 अन्योऽन्तर आत्माऽऽनन्दमयः । तेनैष पूर्णः ।  
 स वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।  
 अन्वयं पुरुषविधः । तस्य प्रियमेव शिरः ।  
 मोदो दक्षिणः पक्षः । प्रमोद उत्तरः पक्षः ।  
 आनन्द आत्मा । ब्रह्म पुच्छं प्रतिष्ठा ।  
 तदप्येष श्लोको भवति ॥ २ ॥

**tasyaisa eva sarira atma, yah purvasya,  
 tasmadva etasmadvijnanamayat,  
 anyo'ntara atmanandamayah, tenaisa purnah,  
 sa va esa purusavidha eva, tasya purusavidhatam,  
 anvayam purusavidhah, tasya priyameva sirah,  
 modo daksinah paksah, pramoda uttarah paksah,  
 ananda atma, brahma puccham pratistha,  
 tadapyesa sloko bhavati ॥ 2 ॥**

Of that, of the former, this one verily is the embodied self, different from this self made up of intellect (vijnanamaya) is another self within, formed of bliss (anandamaya). By this, that is filled (by anandamaya the vijnanamaya is full). It also has the shape of man. According to the human form of that is the human form of this. Of it, joy (priya) is the right side, rejoicing (moda) is the left side, and bliss (pramoda) is the trunk. Brahman is the tail support. There is this following Vaidika verse about it. [II – V – 2]

- Knowledge of 5 Koshas stepping stone to Brahma Jnanam which liberates.



# Taittiriya Upanishad – Chapter II – V – 2

## Anandamaya Kosha (Bliss – Sheath)

- Flickering
- Joys experienced when sense organs are in contact with the objects.

### Grades – 3 Circumstances of enjoyer and sense objects

#### Priya (Joy)

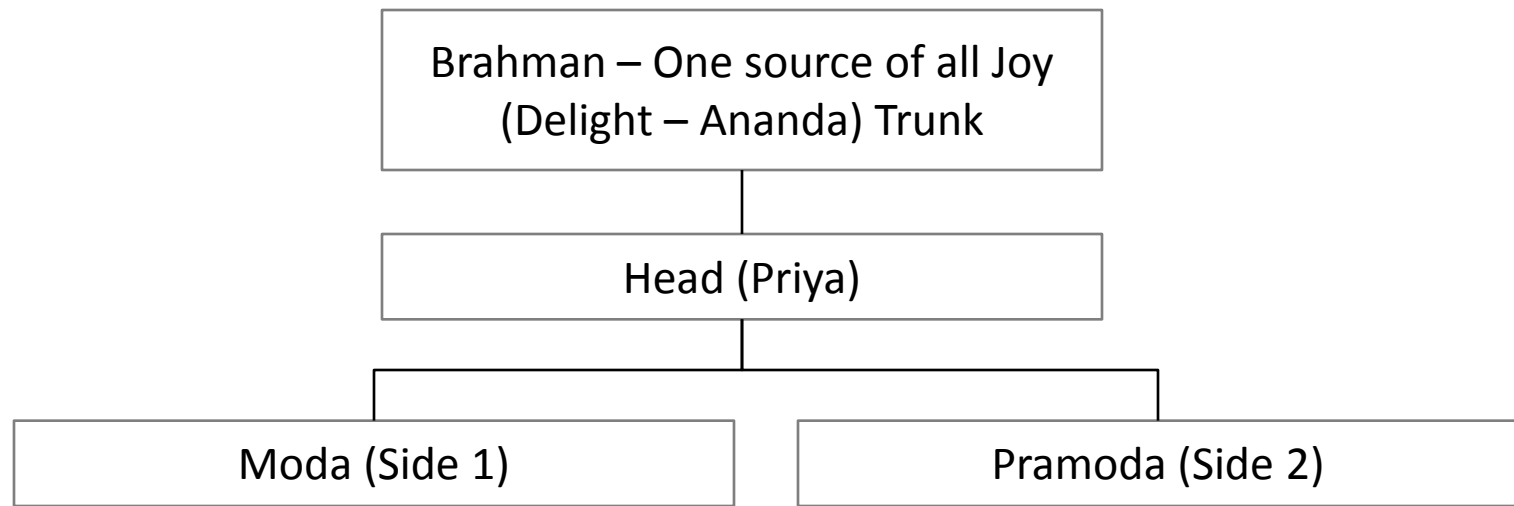
- Mentally brooding
- Sense object absent

#### Moda (Rejoice)

- Delight when object in vicinity.
- Subtler and greater than Priya.

#### Pramoda (Bliss)

- Indulge in the enjoyment of the object.
- Actual experiencing.
- Mutual embrace.

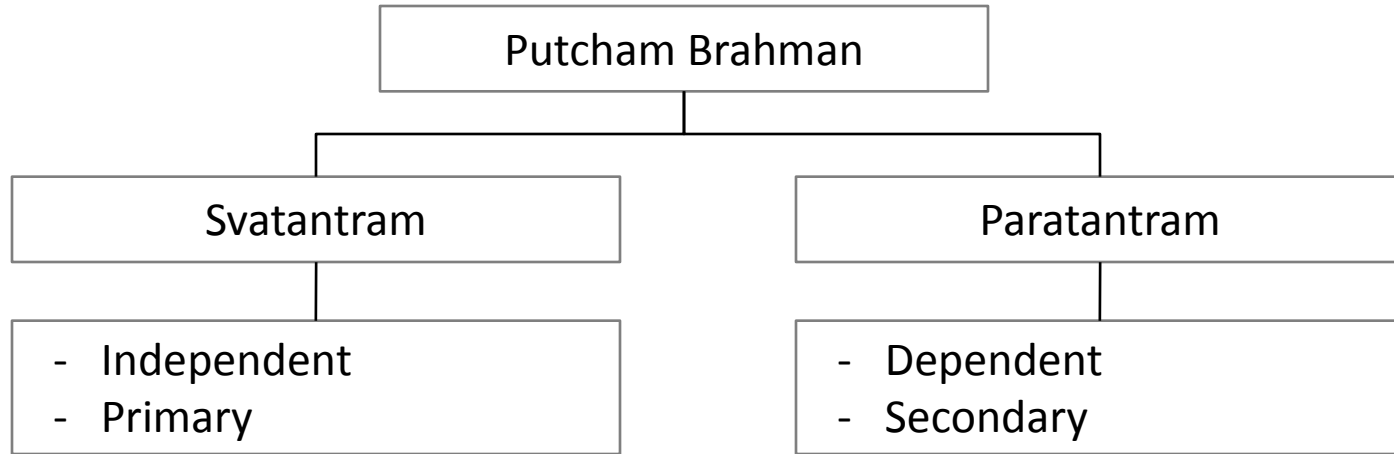


- Bliss is essential nature of man.
- Desire or sorrow is a condition when the flow of the self is choked by Agitation in the mind.
- Possession of objects – Calms the mind, and Self's blissful light bursts upon individuals cognition.
- Bliss personality in man is rooted in Brahman.

**a) Vishaya :**

- Putcham Brahma occurring in Taittiriya Upanishad Chapter 2 – Anuvaka 5.

**b) Samshaya :**



**c) Purva Pakshi :**

- Brahman is Paratantram, part of (Vrittikara & Visishta Advaitin) Anandamaya Kosha.

**d) Siddantin :**

- Brahman is Svatantram, Adharam of 5 Koshas.
- Central teaching – Brahman, not Anandamaya Kosha.



## 70. Purva Pakshi : Sankhya

### 1<sup>st</sup> Reason :

- Each kosha introduced as Atma... Anyontara Atma, Pranamaya, Manomaya, Vigyanamaya, Anandamaya.

Anya	Antara	Previous One
Another	Interior	Exterior

- After Anandamaya Anyontara not mentioned.

### 2<sup>nd</sup> Reason :

- Rig mantra talks about admiration of internal Journey.

## 71. Sutra 12 : [Topic 6 – Sutra 12]

आनन्दमयोऽभ्यासात् ।

Anandamayo'bhyasat ।

Anandamaya means Para Brahman on account of the repetition (of the word 'bliss' as denoting the Highest Self). [I – I – 12]

### 1<sup>st</sup> Reason :

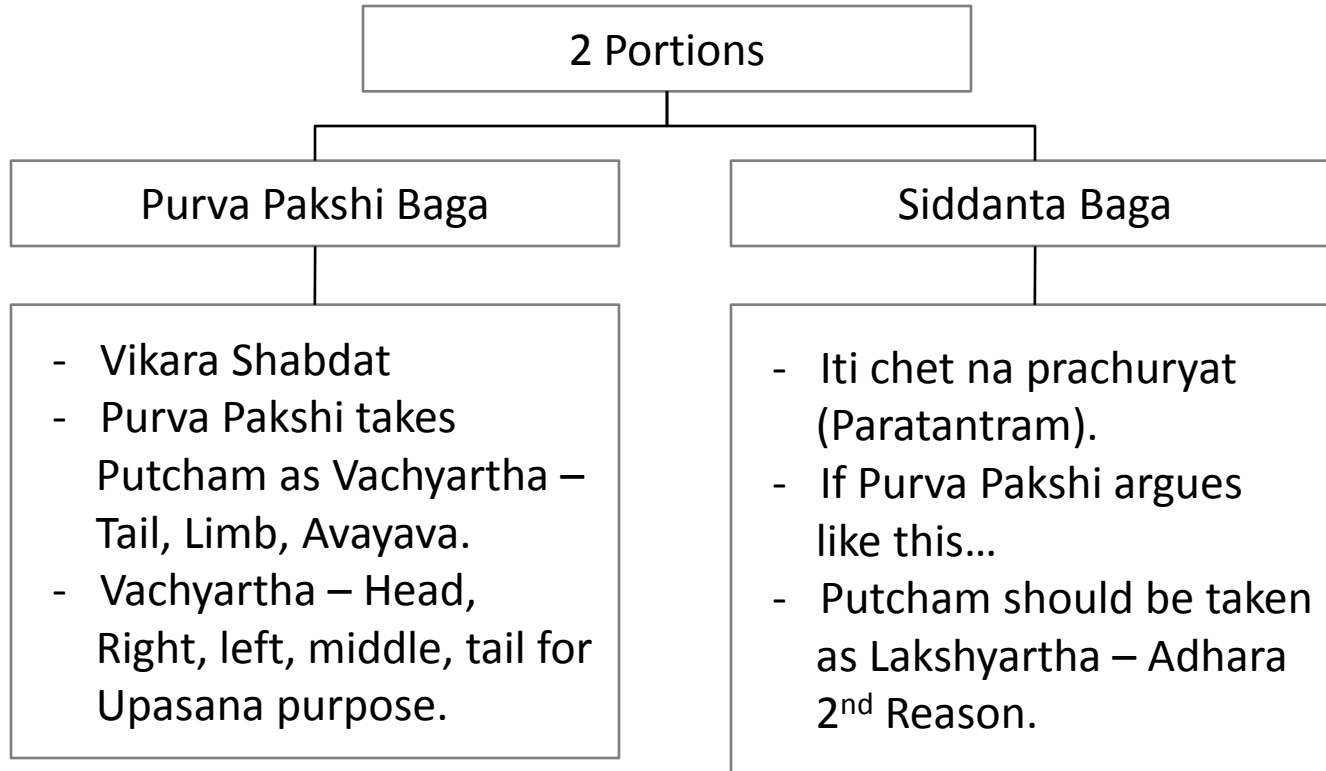
- Abhyasat.. (Repetition of head, tail etc).
- 5 Koshas are embodied but the blissful self has no embodiedness.
- Core pith is atma.
- Sruti reveals Atma with Arundati Nyaya.
- Inner most self – Atma is the primary self.

## 72. Sutra 13 : [Topic 6 – Sutra 13]

विकारशब्दान्नेति चेत् न प्राचुर्यात् ।

Vikarasabdanneti chet na prachuryat ।

If (it be objected that the term Anandamaya consisting of bliss can) not (denote the Supreme Self) because of its being a word denoting a modification or transformation or product (we say that the objection is) not (valid) on account of abundance, (which is denoted by the suffix 'maya'). [I – I – 13]



### 73. Sutra 14 : [Topic 6 – Sutra 14]

तद्धेतुव्यपदेशाच्च ।

Taddhetuvyapadesaccha ।

And because he is declared to be the cause of it (i.e. of bliss; therefore 'maya' denotes abundance or fulness). [I – I – 14]

Tad	Hetu	Vyapadeshat cha
Brahman	Jagat Karanam	Mentioned in Vedas

#### Purva Pakshi :

- Brahman is presented as tail of Anandamaya, part not whole, hence Brahman is Paratantram, dependent.

#### Siddhantin :

- Brahman is supporter / Adhara of 5 Koshas and presented as Jagat Karanam in the Vedas.
- Hence Brahman is Svatantram.

Vigyanamaya	Hiranyagarbha
<ul style="list-style-type: none"> <li>- Vyashti</li> <li>- Existing within Annamaya, Pranamaya, Manomaya.</li> </ul>	<ul style="list-style-type: none"> <li>- Samashti</li> <li>- Head – Sraddha</li> <li>- Right – Ritham – Shastric knowledge.</li> <li>- Left – Satyam – Truthfulness.</li> <li>- Middle – Yoga – Concentration.</li> <li>- Tail = Hiranyagarbha – Samashti Sukshma Shariram.</li> <li>- Adhara Lakshana in Macrocosm, not physical limb.</li> <li>- In Manomaya – Putcham used as Avayava.</li> <li>- In Vigyanamaya Putcham is Adharam.</li> </ul>

- See context ad fix meaning.

### Example :

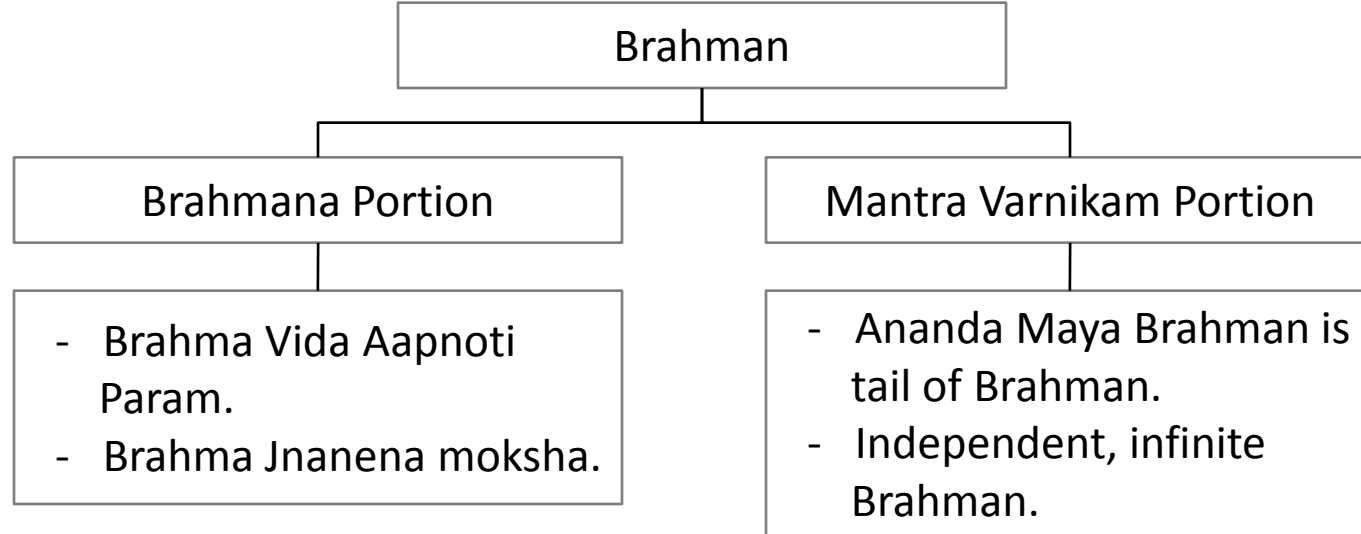
- Inflation – in Balloon / economy.
- Reduction – Oxidation in Chemistry / Prices.

## 74. Sutra 15 : [Topic 6 – Sutra 15]

मान्त्रवर्णिकमेव च गीयते ।

Mantravarnikameva cha giyate ।

Moreover that very Brahman which has been re-referred to in the Mantra portion is sung (i.e. proclaimed in the Brahmana passage as the Anandamaya). [I – I – 15]



- That which is mentioned in Rig mantra Brahmana portion is the same in Mantra portion – not new Brahman.
- Because of 4 Reasons in 12, 13, 14, 15 Brahman is primary, independent, not dependent like Anandamaya kosha.
- If Anandamaya is whole, it will become Svatantram and Brahman will become part.
- Next 2 Sutras 16 + 17 establish Ananda maya is Paratantram.
- Ananda maya is Apradhanam (Secondary). What is dependent is not primary.

## 75. Sutra 16 : [Topic 6 – Sutra 16]

नेतरोऽनुपपत्तेः ।

Netaro'nupapatteh ।

(Brahman and) not the other (i.e. the individual soul is meant here) on account of the impossibility (of the latter assumption). [I – I – 16]

- 3 times Brahman repeated as Jagat Karanam in Taittiriya Upanishad.
  - a) Tasmad Va etasmat... [II – I – 2]
  - b) So Kamayata... [II – VI – 3]
  - c) Asat va idam agre asit... [II – VII – 1]

### Taittiriya Upanishad :



तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।  
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।  
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।  
ओषधीभ्योन्नम् । अन्नात्पुरुषः ।

tasmadva etasmatatmana akasah sambhutih,  
akasadvayuh, vayoragnih, agnerapah,  
adbhyah prthivi, prthivya osadhayah,  
osadhibhyo'nnam, annatpurusah II 2 II

From that (which is) this Atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II – 1 – 2]

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत ।  
स तपस्तप्त्वा । इदं सर्वमसृजत । यदिदं किञ्च ।  
तत्सृष्ट्वा । तदेवानुप्राविशत् ।  
तदनु प्रविश्य । सच्च त्यच्चाभवत् ।  
निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।  
विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् ।  
यदिदं किञ्च । तत्सत्यमित्याचक्षते ।  
तदप्येष श्लोको भवति ॥ ३ ॥

So'kamayata, bahu syam prajayeyeti, sa tapo'tapyata,  
sa tapastaptva idam sarvamasrjata yadidam kinca,  
tatsrstva tadevanupravisat,  
tadanupravisya sacca tyaccabhavat,  
niruktam caniruktam ca, nilayanam canilayanam ca,  
vijnanam cavijnanam ca, satyam canrtam ca satyamabhavat,  
yadidam kinca, tatsatyamityacaksate,  
tadapyesa sloko bhavati II 3 II

He desired, 'I shall become many and be born. He performed tapas ; having performed tapas, He created all this whatsoever (we perceive). Having created it, He entered into it. Having entered it. He became the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called existence. In this sense, there is the following Vaidika verse.' [II – VI – 3]



असद्वा इदमग्र आसीत् । ततो वै सदजायत ।  
तदात्मानं स्वयमकुरुत ।  
तस्मात्तत्सुकृतमुच्यत इति ॥ १ ॥

asadva idamagra asit, tato vai sadajayata,  
tadatmanagm svayamakuruta,  
tasmattatsukrtamucyata iti ॥ 1 ॥

In the beginning was verily this non-existence. From that the existent was born. That created Itself by itself. Therefore, it is called the self-made or the well made. [II – VII – 1]

## Word Meaning :

- Anandamaya Kosha as Brahman is illogical because it is not cause of Moksha (Moksha Hetuhu).
- “Itaraha na svatantraha anupapatte”.

Brahman	Anandamaya
<ul style="list-style-type: none"> <li>- Satyam</li> <li>- Seed</li> <li>- Karanam</li> <li>- Niravayavam can't see part, like trunk, Branch, fruit.</li> </ul>	<ul style="list-style-type: none"> <li>- Experiential pleasure.</li> <li>- Changing – Priya, Moda, Pramoda.</li> <li>- Savikaram.</li> <li>- Mithya</li> <li>- Endowed with parts, boundary, limitation.</li> <li>- Not central theme of Brahmanda Valli.</li> </ul>

## 76. Sutra 17 : [Topic 6 – Sutra 17]

भेदव्यपदेशाच्च ।

Bhedavyapadesaccha ।

And on account of the declaration of the difference (between the two i.e. the one referred to in the passage 'The Self consisting of bliss' etc. and the individual soul, the latter cannot be the one referred to in the passage). [I – I – 17 ]

Bhedav



Distinctly different

Vyapadesha



Srutivakyat

- Anandamaya is distinctly different from Pradhanam Brahman.

Brahman	Anandamaya Kosha
<ul style="list-style-type: none"><li>- Nature of Ananda.</li><li>- Pradhanam</li><li>- Source of Moksha said in Beginning and end of Brahmanda valli.</li><li>- Adharam.</li></ul>	<ul style="list-style-type: none"><li>- Reflection of Brahma Ananda.</li><li>- Having attained Brahman, this Ananda Maya Kosha becomes happy with Priya, Moda, Pramoda Vrittis.</li><li>- Apradhanam</li></ul>



## 77. Sutra 18 : [Topic 6 – Sutra 18]

कामाच्च नानुमानापेक्षा ।

Kamaccha Nanumanapeksha ।

Because of wishing or willing in the scriptural passage we cannot say even inferentially that Anandamaya means Pradhana. [I – I – 18]

**Vyasa :**

- No inference 5<sup>th</sup> of Brahmanda same as 5<sup>th</sup> of Brighu valli.
- Wrong example can't be equated.

**Purva Pakshi :**

- When something is controvertial go to similar topic elsewhere.
- Here : Go to Brighu valli.

**Taittiriya Upanishad :**



आनन्दो ब्रह्मेति व्यजानात् ।  
आनन्दाध्येव खल्विमानि भूतानि जायन्ते ।  
आनन्देन जातानि जीवन्ति ।  
आनन्दं प्रयन्त्यभिसंविशन्तीति ।  
सैषा भार्गवी वारुणी विद्या । परमे व्योमन्प्रतिष्ठिता ।  
स य एवं वेद प्रतितिष्ठति । अन्नवानन्नादो भवति ।  
महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान् कीर्त्या ॥ १ ॥

Anando brahmeti vyajanat ।  
anandaddhyeva khalvimani bhutani jayante ।  
anandena jatani jivanti ।  
anandam prayantyaabhisamvisantiti ।  
saisa bhargavi varuni vidya parame vyoman pratisthita ।  
sa ya evam veda pratitisthati, annavannado bhavati ।  
mahan bhavati prajaya pasubhirabrahmavarcasena, mahan kirtya ॥ 1 ॥

He knew that bliss was Brahman, for, from Bliss all these beings are produced, by Bliss do these beings live. They go to Bliss on departing and become one with it – this is the knowledge learnt by Bhrgu and taught by Varuna. This is established in the supreme space – in the excellent cavity of the heart. He who knows thus becomes one with Brahman. He becomes the possessor (assimilator) of food and the eater (enjoyer) of it. He becomes great in progeny, cattle and gains the splendor of true brahmana-hood. Indeed, he becomes great through fame and renown. [III – VI – 1]

- Panchakatvat – Ananda Vatu.
- 5<sup>th</sup> one in Brighu valli = Brahman.
- 5<sup>th</sup> one in Brahmananda Valli also Brahman.

### Siddhantin :

5 <sup>th</sup> Brahmananda Valli – Anandamaya	5 <sup>th</sup> Brighu valli – Ananda
<b>a) Mayat Vikarante :</b> <ul style="list-style-type: none"> <li>- Maya – Reveals modification.</li> <li>- Savikara Padartha Priya, Moda, Pramoda.</li> </ul>	a) Nirvikara Padartha Chaitanyam
b) Experiential pleasure Anubava.	b) Happiness is nature Svarupa
c) Kosha Increases, decreases – Dress	c) Universally present Atma changeless consciousness.
d) Ordinary or mystical pleasure in Samadhi.	d) Not subject to arrival, departure.
e) State of mind subject to fluctuation – pleasure, ecstasy.	<b>e) Ananda has :</b> <ul style="list-style-type: none"> <li>- Special meaning in Brighu valli – anantam, limitless wholeness, fullness, infinitude.</li> <li>- Brahman is non – fluctuating entity, eternal Bliss = Satyam, Jnanam, Anantam.</li> </ul>

5 <sup>th</sup> Brahmananda Valli – Anandamaya	5 <sup>th</sup> Brighu valli – Ananda
f) Sadhyam	<b>f) Siddham :</b> <ul style="list-style-type: none"> <li>- Poorna eka Rupena vastu.</li> <li>- Desha kala Aparichinna Rupena buma.</li> </ul>
g) Happiness	<b>g) Poorna Vatu, wholeness</b> <ul style="list-style-type: none"> <li>- Sad vastu Brahman, desiring, creates world – so that Jivas Punya Papam is exhausted.</li> </ul>

- Because of Presence of desire (Kama) in Brahman, it is Pradhanam, Primary.
- Sankhya establishes Pradhanam only through inference.

## 78. Sutra 19 : [Topic 6 – Sutra 19]

अस्मिन्नस्य च तद्योगं शास्ति ।

Asminnasya cha tadyogam sasti ।

And moreover it, i.e., the scripture, teaches the joining of this, i.e., the individual soul, with that, i.e., consisting of bliss (Anandamaya) when knowledge is attained.[I– I – 19]

### a) Asmin Prakarane :

- In this context, Anandamaya used in Taittiriya Upanishad Brahmanda Valli.

### b) Asya Shasti :

- Of Sashti Vibakti.

### c) Cha :

- Upanishad teaches, not only Annamaya / Pranamaya / Manomaya / Vigyana maya but also Anandamaya.

### d) Sat Yogam :

- Dissolves in Brahman.

Destroyer / Dissolver / Resolver	Destroyed / Dissolved / Resolved
<ul style="list-style-type: none"><li>- Brahman</li><li>- Locus of dissolution (Pravilapanam)</li><li>- In Brahman, no Kosha or world exists.</li><li>- Water.</li></ul>	<ul style="list-style-type: none"><li>- Anandamaya + other 4 Koshas.</li><li>- Object of dissolution.</li><li>- Salt</li></ul>

## Aim of Upanishad :

- To reveal nondual, Advaitam Brahman.
- Dviti Atmai Bayam Bavati – as long as there is Dvaitam there is Bayam, Limitation, Mortality, Samsara.
- In Advaitam alone, there is Moksha.

## Method in Taittiriya Upanishad :

- a) Reveals Brahman
- b) Resolves whole creation into Brahman through understanding.
- c) Sarvam Brahma Mayam, Vishnu Mayam, Shiva Mayam.

## How to understand resolution?

Resolver	Resolved / world
<ul style="list-style-type: none"><li>- Clay / Brahman.</li><li>- Essence of Pot / World.</li><li>- Has substantial existence</li><li>- Resolution of Pot into clay is nothing but understanding that there is no pot other than clay.</li><li>- No world other than Brahman.</li></ul> <p><b>Taittiriya Upanishad :</b></p> <ul style="list-style-type: none"><li>- Yad vai... [II – VII – 2] &amp; Yada hyevaisha.. [II – VII – 3].. What is left out is formless, propertyless, borderless, supportless Brahman.</li></ul>	<ul style="list-style-type: none"><li>- Pot / World.</li><li>- Nama – Rupa – Pot – World.</li><li>- Name of particular form.</li><li>- Nominal / verbal existence.</li><li>- Negation of incidental nature = dissolution of pot.</li><li>- Vacharambanam.</li></ul>



यद्वै तत् सुकृतम् । रसो वै सः ।  
रस ह्येवायं लब्ध्वाऽऽनन्दी भवति ।  
को ह्येवान्यात्कः प्राण्यात् ।  
यदेष आकाश आनन्दो न स्यात् ।  
एष ह्येवाऽऽनन्दयाति ॥ २ ॥

yad-vaitatsukrtam raso vai sah,  
rasagm-hyevayam labdhvanandi bhavati,  
ko hyevanyat-kah pranyat  
yadesa akasa anando na syat,  
esa hyevanandayati ॥ 2 ॥

This which was self-made.. That is taste (joy). Having obtained this taste, man becomes blessed; for who can breathe out or breathe in, if this joy were not there in the cavity of the heart? This Brahman Itself brings us joy. [II – VII – 2]

यदा ह्येवैष एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं  
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति ।  
यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।  
अथ तस्य भयं भवति । तत्त्वेव भयं विदुषोऽमन्वानस्य ।  
तदप्येष श्लोको भवति ॥ ३ ॥

yada hyevaisa etasminnadsye'nirukte'nilayane'bhayam  
pratistham vindate, atha so'bhayam gato bhavati,  
yada hyevaisa etasminnudaramantaram kurute,  
atha tasya bhayam bhavati, tattveva bhayam viduso,manvanasya,  
tadapyesa sloko bhavati ॥ 3 ॥

When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That very same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not. To the same effect, there is the following Vaidika verse. [II – VII – 3]

- Sajatiya, Vijatiya, Svagata Bheda Rahita Brahman remains.
- Once person is established in Brahman, he attains Nirbayatvam.
- If person accepts part – whole relationship between Jiva + World, Samsara + Bayam come.
- Only when I and World – resolved into Brahman, Moksha attained.

- No distinction between World + Brahman, Sugar + Coffee, Salt and Water, Salt + Buttermilk, completely dissolved.

### **Conclusion :**

- a) Atato Brahma Jingyasa – Brahman is to be known.
- b) Brahman is Jagat Karanam.
- c) Brahman only known through Shastras.
- d) Brahman alone central theme of all Upanishads.
- e) Brahman is Chaitanya Svarupa, not Pradhanam inert Prakrti.
- f) Brahman is Sarva Adharam, Vishwadharam, Putcham, not part of Anandamaya.

### **Example :**

- Tail supports Bird in flight.
- Monkey supports itself to tree with tail.
- Person – Pillar – not stone.

### **Adhikaranam in 5 technical steps :**

#### **a) Vishaya :**

- Putcham Brahman occurring in Priya, Moda...

#### **b) Samshaya :**

- Putcham Brahman – is Svatantram, Pradhanam, independent or Paratantram, Apradhanam, secondary.

**c) Purva Pakshi :**

- Brahman secondary – Anandamaya – Primary.

**d) Siddantin :**

- Putcham Brahman Pradhanam Svatantram – 8 reasons.

**What is Definition of Jnanam?**

- Sankshepa Vistabhyam Jnanam.
- Only if you can present in both ways succinctly and elaborately.

**e) Sangatih :**

- Adhikaranam in right place.



## 7<sup>th</sup> Adhikaranam – 2 Sutras

### Antar Adhikaranam

#### 79. Sutra 20 : [Topic 7 – Sutra 20]

अन्तस्तद्धर्मोपदेशात् ।

Antastaddharmopadesat ।

The being within (the Sun and the eye) is Brahman, because His attributes are taught therein. [1 – 1 – 20]

#### General Introduction :

##### a) Vishaya :

- Aditya Akshi Purusha mentioned in Chandogya Upanishad.



अथ यदेवैतदादित्यस्य शुक्लं भाः सैव साथ  
यन्नीलं परः कृष्णं तदमस्त-त्सामाथ य एषोऽन्तरादित्ये  
हिरण्मयः पुरुषो दृश्यते हिरण्यश्मश्रुर्हिरण्यके-  
श आप्रणखात्सर्व एव सुवर्णः ॥ ६ ॥

Atha yadevaitadadityasya suklam bhah saiva satha  
yannilam parah krsnam tadama tatsamatha ya esontaraditye  
hiranmayah puruso drsyate hiranyasmasrur-hiranyakesa  
apranakhatsarva eva suvarnah II 6 II

Then, [Worship of the effulgent being in the sun’ : The white glow of the sun is sa, and the dark bluish-black glow is ama. These two together make up the word Sama. There I a deity within the orb of the sun, who is seen by yogis. His whole body glitters like gold, even to his toe-nails. He has a bright golden beard and bright golden hair. [1 – 6 – 6]

तस्य यथा कप्यासं पुण्डरीकमेवमक्षिणी तस्योदिति  
नाम स एष सर्वेभ्यः पाप्मभ्य उदित उदेति ह वै  
सर्वेभ्यः पाप्मभ्यो य एवं वेद ॥ ७ ॥

Tasya yatha kapyasam pundarikamevamaksini tasyoditi  
nama sa esa sarvebhyah papmabhya udita udeti ha vai  
sarvebhyah papmabhyo ya evam veda II 7 II

His eyes are like lotuses blossomed by the sun. He is called Ut because he is above all weakness. He who knows this truth is also above all weakness. [1 – 6 – 7]

## Chandogya Upanishad :

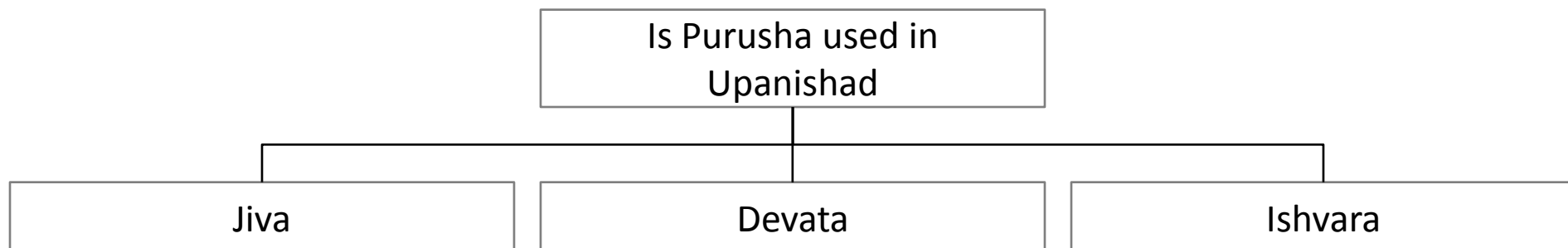


अथ य एषोऽन्तरक्षिणि पुरुषो दृश्यते सैवर्क्तसाम  
तदुक्थं तद्यजुस्तद्ब्रह्म त-स्यैतस्य तदेव रूपं यदमुष्य  
रूपं यावमुष्य गेष्णौ तौ गेष्णौ यन्नाम तन्नाम ॥ ५ ॥

Atha ya eso'ntaraksini puruso drsyate saivarktatsama  
taduktham tadyajustadbrahma tasyaitasya tadeva rupam yadamusya  
rupam yavamusya gesnau tau gesnau yannama tannama ॥ 5 ॥

The person seen in the eye is the Rk, the Sama, the uktha [a part of the Sama], and the Yajus. He is also the three Vedas. The person who is in the sun and the person who is in the eye are the same. The same two singers [i.e., the Rk and the Sama] sing in praise of each of them, and they have the same names. [1 – 7 – 5]

### b) Samshaya :



- No controversy if Brahman used.

### c) Purva Pakshi :

- Aditya Purusha is Jiva or devata only.

### Reasons :

- Parichinnatvat – with limitations – location in sun with Hiranmayam Golden colour.

### Pundarikaksham :

- One lord presides over higher world and one over lower world.

#### d) Siddhanti :

- Purusha refers to Saguna Brahman Ishvara. Different from Jiva, Devata, Jagat. God alone Upasya Devata.
- Virtues of total purity belongs to Ishvara alone.
- Limitations mentioned for Sake of Upasana.

Gita :

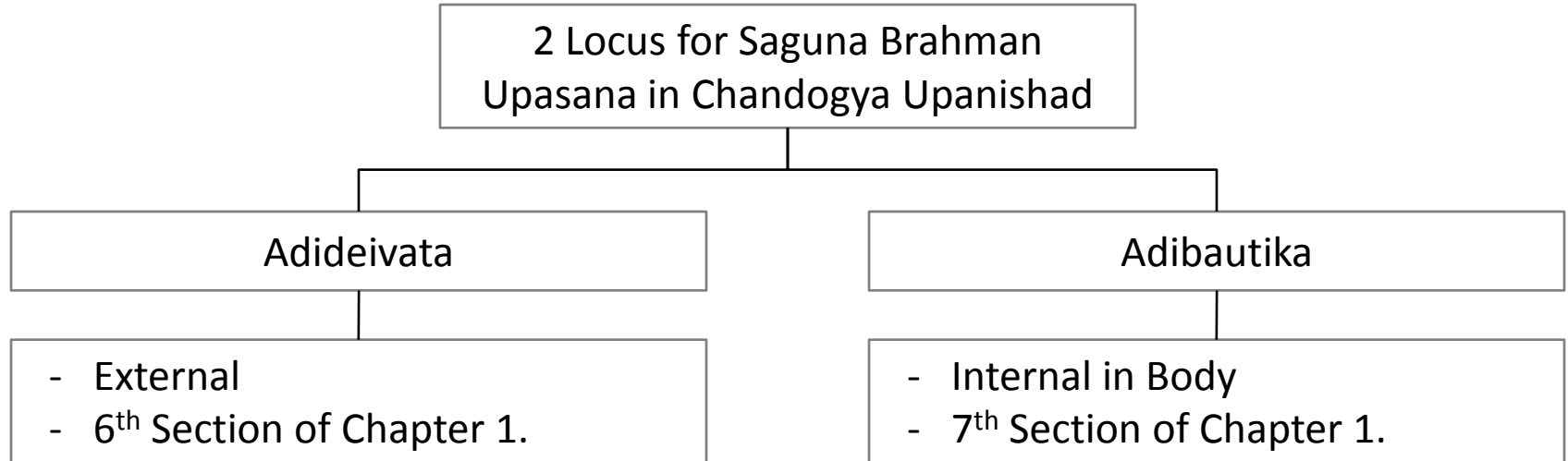


अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन्।  
प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया ॥ ४.६ ॥

Though I am unborn and am of imperishable nature, and though I am the Lord of all beings, yet, ruling over My own nature, I take birth by My own maya. [Chapter 4 – Verse 6]

- We must assume Ishvara different from Jiva + Jagat in Vyavaharika Drishti.

#### Sutra 20 : Subject



# Sapta Kalyana Guna Adideiva Ishvara

(1)

Aditya Purushatvam

- Located in Sun

(2)

Hiranmayatvam

- Golden coloured skin

(3)

Pundarikaksham

- Lotus eyed

(4)

Oordva Loka Kama  
Ishvaratvam

- Lord of sense objects in 7 higher lokas.
- Can give pleasures by mere Sankalpa.

(5)

Sarva Papa Rahitatvam

- Without papas.

(6)

Sarvatmakatvam

- Lord is in heart of everything.

(7)

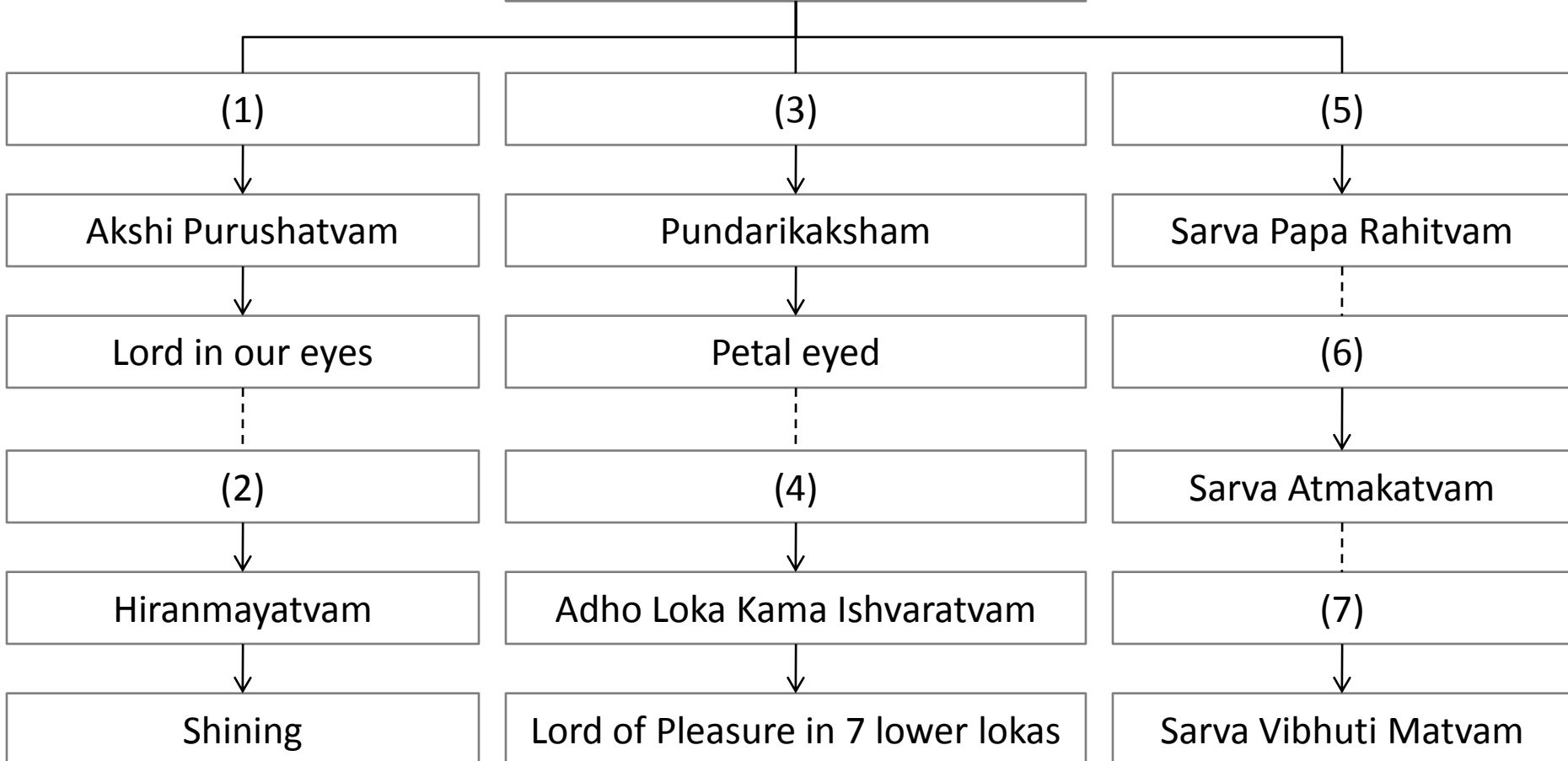
Vibhuti Matvam

- All glories belong to him
- Chapter 10 Gita Vibhutis
- **Gita :**  
Yoyo yam yam... [7 – 21]

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।  
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥ ७.२१ ॥

Whatsoever form any devotee desires to worship with faith, that (same) faith of his I make (firm and) unflinching. [Chapter 7 – Verse 21]

### 7 Glories of Adhyatma Ishvara



## Tad Dharma Upadeshat :

- All Virtues mentioned belong to Ishvara only.
- Purusha inside Surya + Akshi is same.
- Out of 7 Virtues see last 3 which belong to Ishvara only.

### a) Sarva Papa Rahitvam :


Ishvara	Jiva
<ul style="list-style-type: none"><li>- Free from Papam</li><li>- Residing diety status</li></ul>	<ul style="list-style-type: none"><li>- Embodiment of Papam</li></ul>

### b) Sarva Atmakam :

- One in form of whole creation is Virtue of Ishvara alone.
- Devata also limited Surya not Vayu Devata.

### c) Sarva Vibhutimatkam :

- No Devata has all Vibhutis.
- Vibhuti is symbol to show my living is because of glory of Lord.

Gita : 

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति।  
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ १८.६१ ॥

The Lord dwells in the hearts of all beings, O Arjuna, causing all beings, by His illusive power, to resolve, as if mounted on a machine. [Chapter 18 – Verse 61]

- Waking, talking – Ishvara Mahima.

## Purva Pakshi :


- Aditya + Akshi Purusha not Ishvara or Devata, has to be Jiva only.

### a) Virtues 1 – 4 can't belong to him : Aditya Purushatvam

- Upanishad gives location in Sun and eye – which is limitation.  
(Shankara : Location means it supports only – Jiva not Sarvagata Ishvara – Jiva takes Janma and goes loka to loka).

### b) Hiranmayatvam :

- Upanishad talks about Body, Kesha.. Hence Jiva.
- Ishvara bodyless – Avyaktam.

Gita : 

मया तत्तमिदं सर्वं जगदव्यक्तमूर्तिना।  
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ९.४ ॥

All this world (universe) is pervaded by Me in My unmanifest form (aspect) ; all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

### c) Pundarikaksham :

- Eyes belongs to Jiva only.
- Ishvara – limitless, no eyes.

### d) Urdva Loka Kama Ishvaratvam :

- 2 distinct powers required for controlling 7 upper, 7 lower lokas - limited powers.
- Location / complexion / organ / powers indicate Jiva not Ishvara.

## Shankara :

- Ishvara has no limitations.
- For Upasana Shastra prescribes colour, form, location, powers not Vastavam (not factual).
- With Maya power, Ishvara able to assume any form, colour, location which is called Avataram.
- Last 3 are innate Virtues of Lord (Papa rahitvam, Sarvatmakatvam, Sarvagyatvam).



## 80. Sutra 21 : [Topic 7 – Sutra 21]

भेदव्यपदेशाच्चान्यः ।

Bhedavyapadesacchanyah ।

And there is another one (i.e. the Lord who is different from the individual souls animating the Sun etc.) on account of the declaration of distinction. [I – I – 21]

### a) Bheda :

- Difference between Antaryami Ishvara and Aditya Devata.

### b) Vyapadeshat :

- Mentioned in Brihadaranyaka Upanishad.



य आदित्ये तिष्ठन्नादित्यादन्तरः, यमादित्यो न वेद,  
यस्यादित्यः शरीरम्, य आदित्यमन्तरो यमयति,  
एष त आत्मान्तर्याम्यमृतः ॥ ६ ॥

ya āditye tiṣṭhann ādityād antarah, yam ādityo na veda,  
yasyādityaḥ śarīram, ya ādityam antaro yamayati,  
eṣa ta ātmāntaryāmy amṛtaḥ ॥ 9 ॥

He who inhabits the sun, but is within it, whom the sun does not know, whose body is the sun, and who controls the sun from within, is the Internal Ruler, your own immortal self. [III – VII – 9]

- Antaryami of Jagat, inner essence, controller.

### c) Cha :

- Because of this reason also.

### d) Na Anyaha :

- Aditya Antaryami Ishvara located in Aditya also is different from Aditya Devata.
- Ishvara is controller, lord of all presiding dieties.
- Vyasa + Shankara establish existence of Vyavaharika Ishvara to study and bless Jiva215

## 2 Drishtis of Ishvara

### Vyavaharika

Jiva Astitatvam

- Cause of Jagat

Jiva – Jagat - Ishvara

- Bhedatvam

### Paramartika

Ishvara Nastitvam

- Mithya  
- Advaita Makaranta.  
**Says :**  
- Jiva, Jagat, Ishvara,  
Acharya, Sishya are  
5 Bramas.

Jiva – Ishvara - Aikyam

- Bheda Nasti

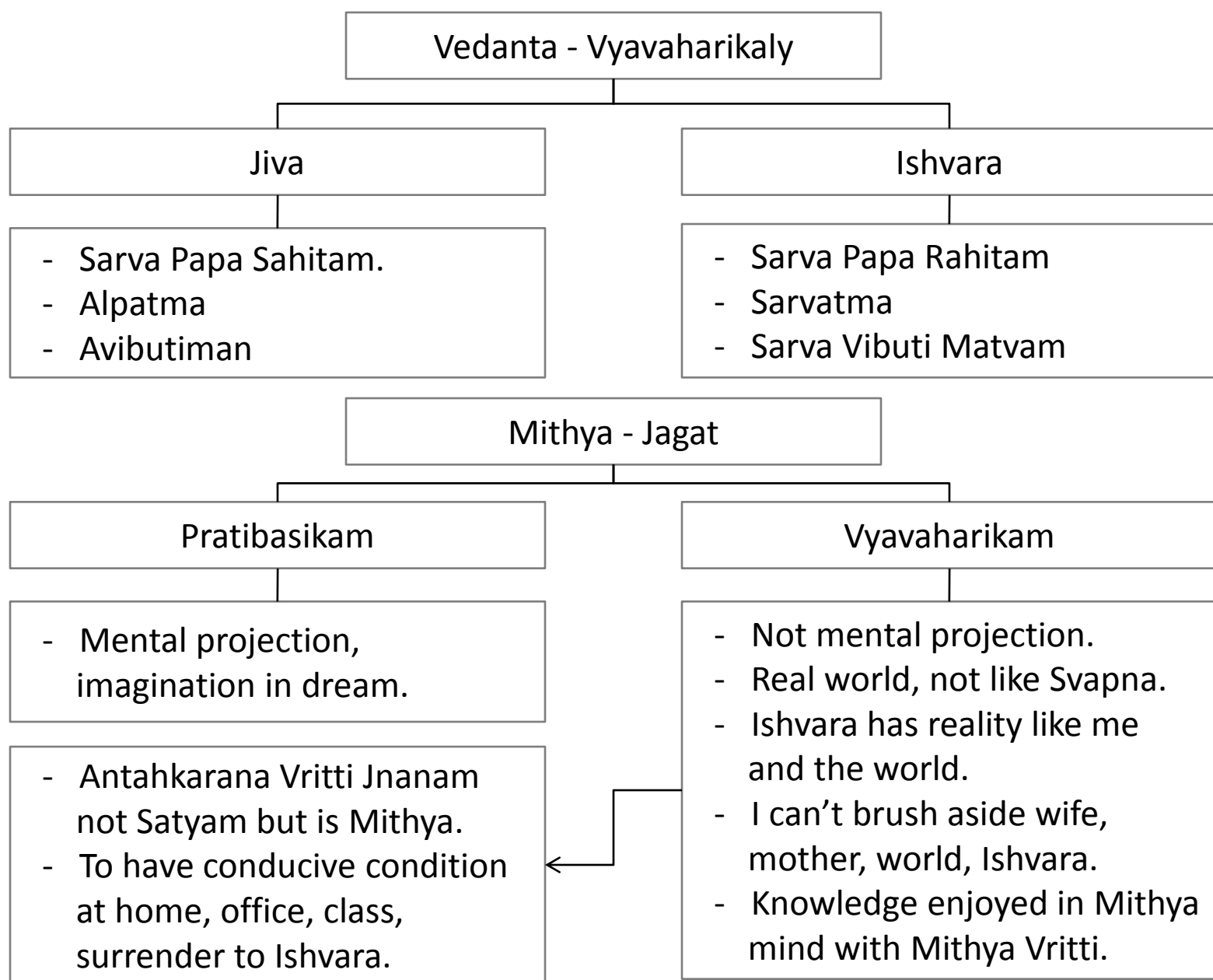
## Sankhya

### Vyavaharikally

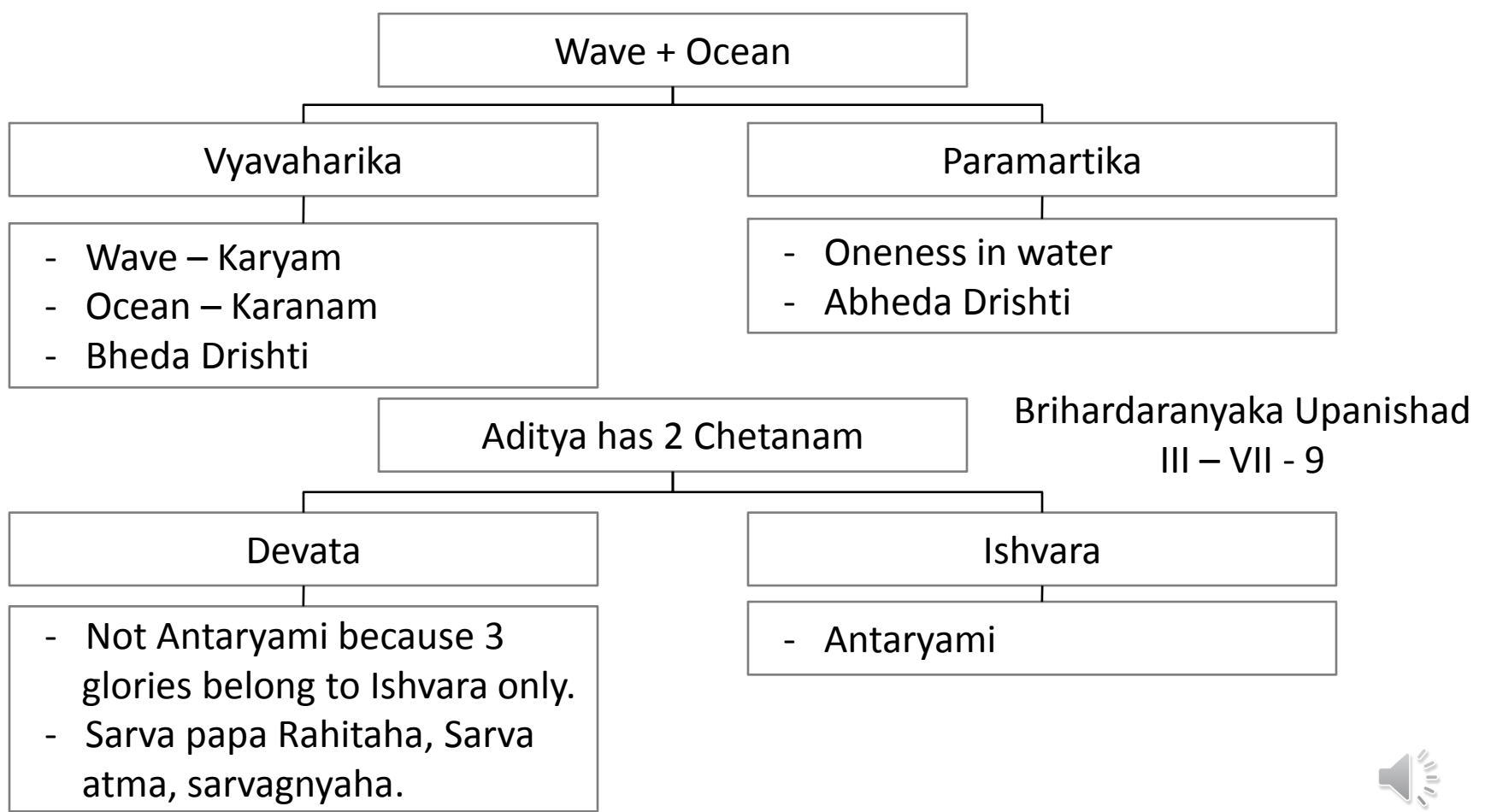
- Negates Ishvara as Nonexistent.
- Accepts Jiva + Jagat

### Paramartikam

- Not accepted



- Sruti establishes Bheda in Vyavaharikam and Abheda in Paramartikam, no contradiction.



य आदित्ये तिष्ठन्नादित्यादन्तरः, यमादित्यो न वेद,  
यस्यादित्यः शरीरम्, य आदित्यमन्तरो यमयति,  
एष त आत्मान्तर्याम्यमृतः ॥ ६ ॥

ya āditye tiṣṭhann ādityād antarah, yam ādityo na veda,  
yasyādityaḥ śarīram, ya ādityam antaro yamayati,  
eṣa ta ātmāntaryāmy amṛtaḥ ॥ 9 ॥

He who inhabits the sun, but is within it, whom the sun does not know, whose body is the sun, and who controls the sun from within, is the Internal Ruler, your own immortal self. [III – VII – 9]

### Conclusion of Adikaranam :

- Aditya and Akshi Purusha mentioned in the Upanishad is not Jiva or Devata but Saguna Ishvara – for Upasana Purpose.

## 8<sup>th</sup> Adhikaranam

### Akashadhikaranam – One Sutra

#### 81. Sutra 22 : [Topic 8 – Sutra 22]

आकाशस्तल्लिङ्गात् ।

Akasastallingat ।

The word Akasa i.e., ether here is Brahman on account of characteristic marks (of that i.e. Brahman being mentioned). [1 – 1 – 22]

#### a) Vishaya :

- Word Akasha in Chandogya Upanishad .

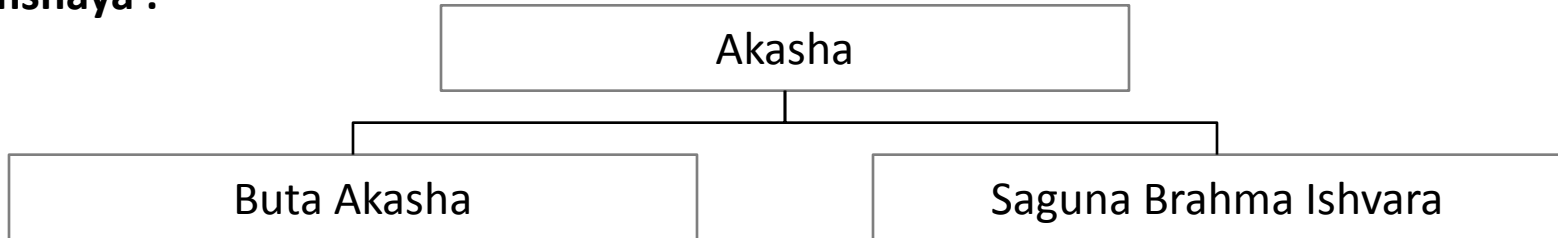


अस्य लोकस्य का गतिरित्याकाश इति होवाच  
सर्वाणि ह वा इमानि भू-तान्याकाशादेव समुत्पद्यन्त  
आकाशं प्रत्यस्तं यन्त्याकाशो ह्येवैभ्यो  
ज्याया- नाकाशः परायणम् ॥ १ ॥

Asya lokasya ka gatirityakasa iti hovaca  
sarvani ha va imani bhutanyakasadeva samutpadyanta  
akasam pratyastam yantyakaso hyevaibhyo  
jyayanakasah parayanam ॥ 1 ॥

Silaka Salavatya asked Pravahana, What is the end of this earth? Pravahana said : Space, for everything that exists arises from space and also goes back into space. Space is superior to everything. Space is the highest goal. [1 – 9 – 1]

#### b) Samshaya :



### c) Purva Pakshi :

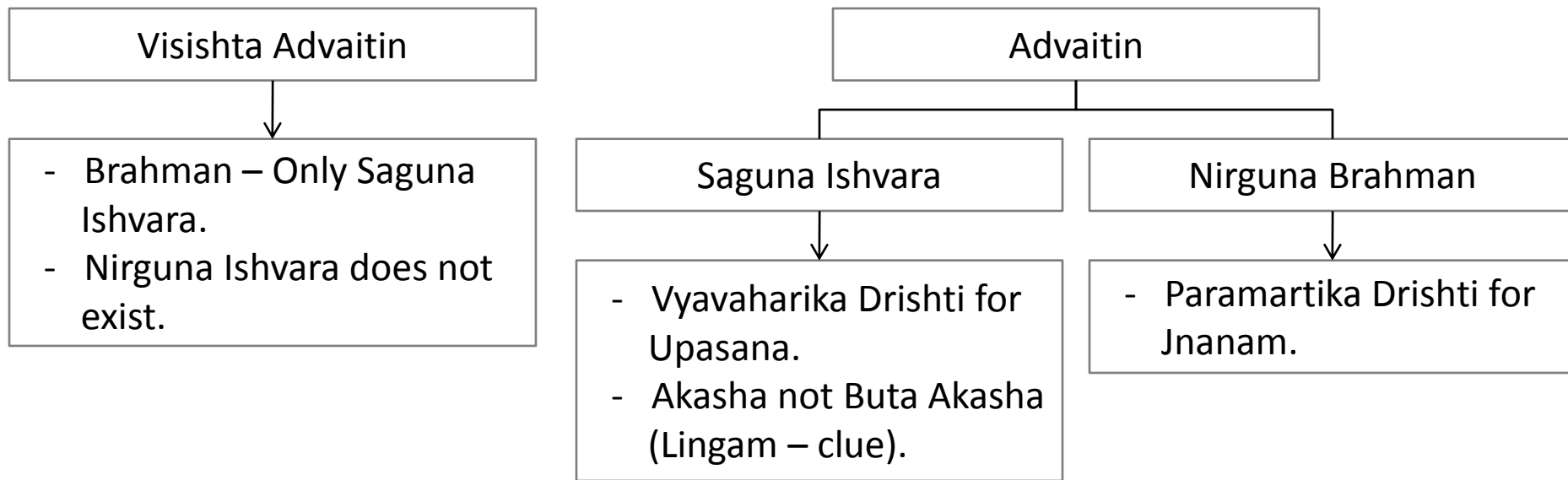
- Akasha is Buta Akasha.
- All things originate from Space and merge into it.
- Primary meaning more powerful than secondary Shastric meaning.

### d) Siddantin :

- Akasha = Brahman = Primary meaning from Shastrik angle.
- All originate from Brahman and merge in to it.

### Context :

Jaivali	Dalbya
<ul style="list-style-type: none"><li>- Kshatriya</li><li>- 8<sup>th</sup> Section</li><li>- Bumi is great because Pitru Devatas are Boktas and depend on offerings from Manushyas.</li></ul>	<ul style="list-style-type: none"><li>- Brahmanaha</li><li>- 9<sup>th</sup> Section</li><li>- Bhu Loka not ultimate.</li><li>- Meditate on Parovariyaha Guna Visishta Ishvara on Udgita Omkara.</li></ul>
Omkara	Guna Visishta Ishvara
<ul style="list-style-type: none"><li>- Alambanam</li><li>- Symbol</li></ul>	<ul style="list-style-type: none"><li>- Upasyam</li><li>- Maya dressed Ishvara = Brahman.</li><li>- Brahman + Maya Upadhi = Ishvara.</li><li>- When Ishvara Removes Maya dress, he is called Brahman.</li><li>- Ishvara – Maya = Brahman.</li></ul>



### **Purva Pakshi's View :**

- a) All beings born of Akasha.
- b) All beings resolve into Akasha.
- c) All beings exist in Akasha.
- d) Akasha is infinite.
- Hence Akasha is superior to everything.
- Primary meaning more powerful than secondary.
- Akasha superior to other 4 elements.

## Siddantin :

Saguna Brahman Ishvara	Buta Akasha
a) Everything including Akasha born out of Ishvara.	a) Everything except Akasha born out of space.
b) Absolute cause (Athyantika)	b) Relative cause (Apekshika)
c) 6 adjectives fit for Ishvara Srishti, Sthithi, Laya, Mahan (Infinite), Anantaha, Parovariyan.	c) 6 Adjectives do not fit – everything not born out of space restrictive meaning if it is Buta Akasha.

## Conclusion :

- Take Shastric primary meaning of Akasha as Sagunam Brahman as Mentioned in :

### a) Chandogya Upanishad : 8 – 14 – 1

आकाशो वै नाम नामरूपयोर्निर्वहिता ते यदन्तरा  
तद्ब्रह्म तदमृतं स आत्मा प्रजापतेः सभां वेश्म  
प्रपद्ये यशोऽहं भवामि ब्राह्मणानां यशो राज्ञां यशो  
विशां यशोऽहमनुप्रापत्सि स हाहं यशसां यशः  
श्येतमदत्कमदत्कं श्येतं लिन्दु माभिगां लिन्दु माभिगाम् १

Akaso vai nama namarupayornirvahita te yadantara  
tadbrahma tadamrtam sa atma prajapateh sabham vesma  
prapadye yasoham bhavami brahmananam yaso rajnam yaso  
visam yaso'hamanuprapatsi sa haham yasasam yashah  
syetamadatkamadatkam syetam lindu mabhigam lindu mabhigam II 1 II

That which is described as space manifests names and forms. These names and forms are within Brahman. Brahman is immortal; it is the Self. May I attend the court of Prajapati. May I attain the fame of a brahmin, and also of a prince and a merchant. I wish to have real fame. I want to be famous among all famous people. May I not have to be born again and have a body covered with blood and dirt, which is toothless and at the same time always wanting to eat. [8 – 14 – 1]



## b) Chandogya Upanishad : 4 – 10 – 5



स होवाच विजानाम्यहं यत्प्राणो ब्रह्म कं च तु खं च  
न विजानामीति ते होचुर्यद्वाव कं तदेव खं यदेव खं  
तदेव कमिति प्राणं च हास्मै तदाकाशं चोचुः ५

**Sa hovaca vijanamyaham yatprano brahma kam ca tu kham ca  
na vijanamiti te hocuryadvava kam tadeva kham yadeva kham  
tadeva kamiti pranam ca hasmai tadakasam cocuh II 5 II**

Upakosala said : I know that prana is Brahman. But that ka and kha are Brahman I do not know. The fires replied , that which is ka is kha, and that which is kha is also ka. Then the fires taught him that Brahman was both prana and akasa [space]. [4 – 10 – 5]

## c) Rig Veda :

Richo Akshare Parame Vyoman...

**Richo akshare parame vyoman yasmin deva adhi vishve nisheduh,  
Yastanna veda kim richa karishyatiya it tad vidus ta ime samasate.**

"The verses of Veda exist in the collapse of fullness in the transcendental field, in which reside all the impulses of creative intelligence, the laws of Nature, responsible for the whole manifest universe. He whose awareness is not open to this field, what can the verses accomplish for him? Those who know this level of reality are established in evenness, in wholeness of life."

- All vedas born, sustained, resolve into Brahman.
- Srishti, Sthithi, Laya Karanam of Vedas is Vyoman (Ishvara).

## Pranadhikaranam – One sutra

### 82. Sutra 23 : [Topic 9 – Sutra 23]

अत एव प्राणः ।

Ata eva Pranah ।

For the same reason the breath also refers to Brahman. [I – I – 23]

#### a) Vishaya Shastra Vakyam :

#### Chandogya Upanishad :

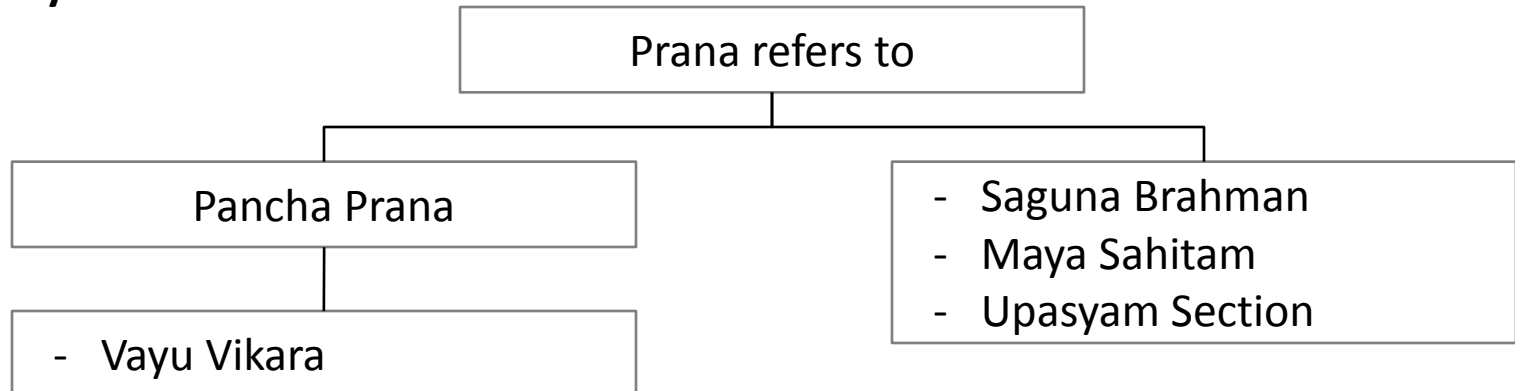


प्राण इति होवाच सर्वाणि ह वा इमानि भूतानि  
प्राणमेवाभिसंविशन्ति प्रा- णमभ्युज्जिहते सैषा देवता  
प्रस्तावमन्वायत्ता तां चेदविद्वान्प्रास्तोष्यो  
मूर्धा ते व्यपतिष्यत्तथोक्तस्य मयेति ॥ ५ ॥

Prana iti hovaca sarvani ha va imani bhutani  
pranamevabhisamvisanti pranamabhyujjihate saisa  
devata prastavamanvayatta tam cedavidvanprastosyo  
murdha te vyapatisyattathoktasya mayeti II 5 II

Usasti said : It is prana [the vital force]. In prana all things that we see around us [moving or unmoving], disappear [at the time of their destruction. And at the time of their appearance], they appear from prana. Prana is that deity to whom the prastava is addressed. If you had sung the hymn not knowing the deity to whom it is addressed, in spite of being warned by me, your head would surely have fallen. [1 – 11 – 5]

#### b) Samshaya :



### c) Purva Pakshi :

- Prana = Vayu Vikaram
- **Reason :**
  - Primary meaning
  - Well known
  - Srishti, Sthithi, Laya Karanam of organs.
  - Vayu Vikara

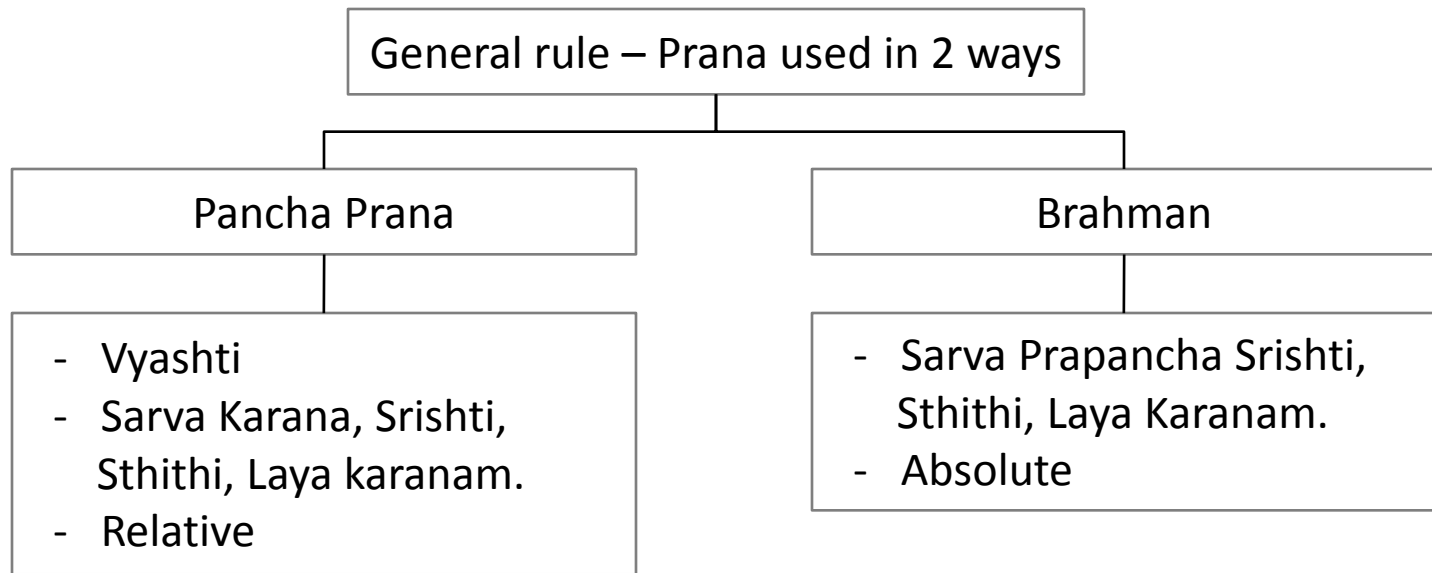
### d) Siddantin :

- **Reason :**
  - Tat – Lingaat
  - Sarva Buta Srishti, Sthithi, Laya Karanatvat.
- Vayu vikara prana is only srishti, sthithi, laya karanam of individual.
- In sushupti and not Samashti when I sleep, your Karanams not resolved.
- Prapancha (Shata Pata Brahmanam – Brihadaranyaka Upanishad).
- Not Laya Karanam of Akasha.
- Saguna Brahman is Jagat Srishti, Sthithi, Laya Karanam established in Brahma Sutra.
- Ishvara as material cause is unique to vedanta not in Sankhya, Nyaya.
- Ishvara only Nimitta Karanam in other philosophies.

Nyaya / Sankhya / Yoga	Vedanta
- Matter = Material cause	- Conscious being is material cause of Universe.

- Ishvara as Upadana Karanam has to be Admitted.
- Nirguna Brahman never Upadana Karanam.

### Brihadaranyaka Upanishad :



- Why Pancha Pranas not absolute?
- They themselves are Karyam effect / product. They can't be resolving ground for other Karanam.
- Brahman alone is absolute resolving ground because Brahman is never Karyam and ever is Karanam.

## Keno Upanishad :



श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राणः  
चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति २

*Srotrasya Srotram manaso mano yad vaco ha vacam sa u pranasya pranah  
caksusas - caksur - atimucya dhirah pretya-smallokad-amarta bhavanti*

Preceptor : It is the Ear of the Ear, the Mind of the Mind, the Tongue of the Tongue (Speech of the Speech) and also the Life of the Life and the Eye of the Eye. Having abandoned the sense of Self or I-ness in these and rising above sense-life, the wise become Immortal. [Chapter 1 – Verse 2]

Pranasya	Pranaha
Pancha Pranas	Brahman

## Brihadaranyaka Upanishad :



तद्धेदं तर्ह्यव्याकृतमासीत्, तन्नामरूपाभ्यामेव व्याक्रियत,  
असौनामायमिदंरूप इति ; तद्विदमप्येतर्हि नामरूपाभ्यामेव  
व्याक्रियते, असौनामायमिदंरूप इति ; स एष इह प्रविष्ट आ  
नखाग्रेभ्यः, यथा क्षुरः क्षुरधानेऽवहितः स्यात्, विश्वंभरो  
वा विश्वंभरकुलाये ; तं न पश्यन्ति । अकृत्स्नो हि सः,  
प्राणन्नेव प्राणो नाम भवति, वदन् वाक्, पश्यंश्चक्षुः, शृण्वन्  
श्रोत्रम्, मन्वानो मनः ; तान्यस्यैतानि कर्मनामान्येव । स  
योऽत एकैकमुपास्ते न स वेद, अकृत्स्नो ह्येषोऽत एकैकेन  
भवति ; आत्मेत्येवोपासीत, अत्र ह्येते सर्व एकं भवन्ति ।  
तदेतत्पदं यमस्य सर्वस्य यदयमात्मा, अनेन ह्येतत्सर्वं  
वेद । यथा ह वै पदेनानुविन्देदेवम् ; कीर्ति श्लोकं विन्दते  
य एवं वेद ॥ ७ ॥

taddhedam tarhy avyākṛtam āsīt, tan nāma-rūpābhyām  
eva vyākriyata, asau nāma, ayam idam rūpa iti, tad idam  
apy etarhi nāma-rūpābhyām eva vyākriyate, asau nāma,  
ayam idam rūpa iti. sa eṣa iha praviṣṭa ānakhāgrebhyah  
yathā, kṣuraḥ kṣuradhāne' vahitaḥ syāt, viśvam-bharo vā  
viśvam-bhara-kulāye, taṁ na paśyanti. a-kṛtsno hi saḥ,  
prāṇann eva prāṇo nāma bhavati, vadan vāk, paśyamś cakṣuḥ,  
śṛṇvan śrotram, manvāno manaḥ, tāny asyaitāni karma-nāmāny eva.  
sa yo'ta ekaikam upāste, na sa veda, akṛtsno hy eṣo'ta ekaikena bhavati,  
ātmety evopāsīta, atra hi ete sarva ekam bhavanti. tad etat padanīyam  
asya sarvasya yad ayam ātmā, anena hy etat sarvaṁ veda, yathā ha vai  
padenānuvindet. evaṁ kīrtim ślokaṁ vindate ya evaṁ veda ॥ 7 ॥

This (universe) was then undifferentiated. It differentiated only into name and form – it was called such and such, and was of such and such form. So to this day it is differentiated only into name and form – it is called such and such, and is of such and such form. This self has entered into these bodies up to the tip of the nails – as a razor may be put in its case, or as fire, which sustains the world, may be in its source. People do not see It, for (It) viewed in Its aspects) It is incomplete. When It does the function of living, It is called the vital force; when It speaks, the organ of speech; when It sees, the eye; when It hears, the ear; and when It thinks, the mind. These are merely Its names according to functions. He who meditates upon each of this totality of aspects does not know, for It is incomplete, (being divided) from this totality by possessing a single characteristic. The Self alone is to be meditated upon, for all these are unified in It. Of all these, this Self alone should be realised, for one knows all these through It, just as one may get (an animal) through its foot – prints. He who knows It as such obtains fame and association (with his relatives). [I – IV – 7]

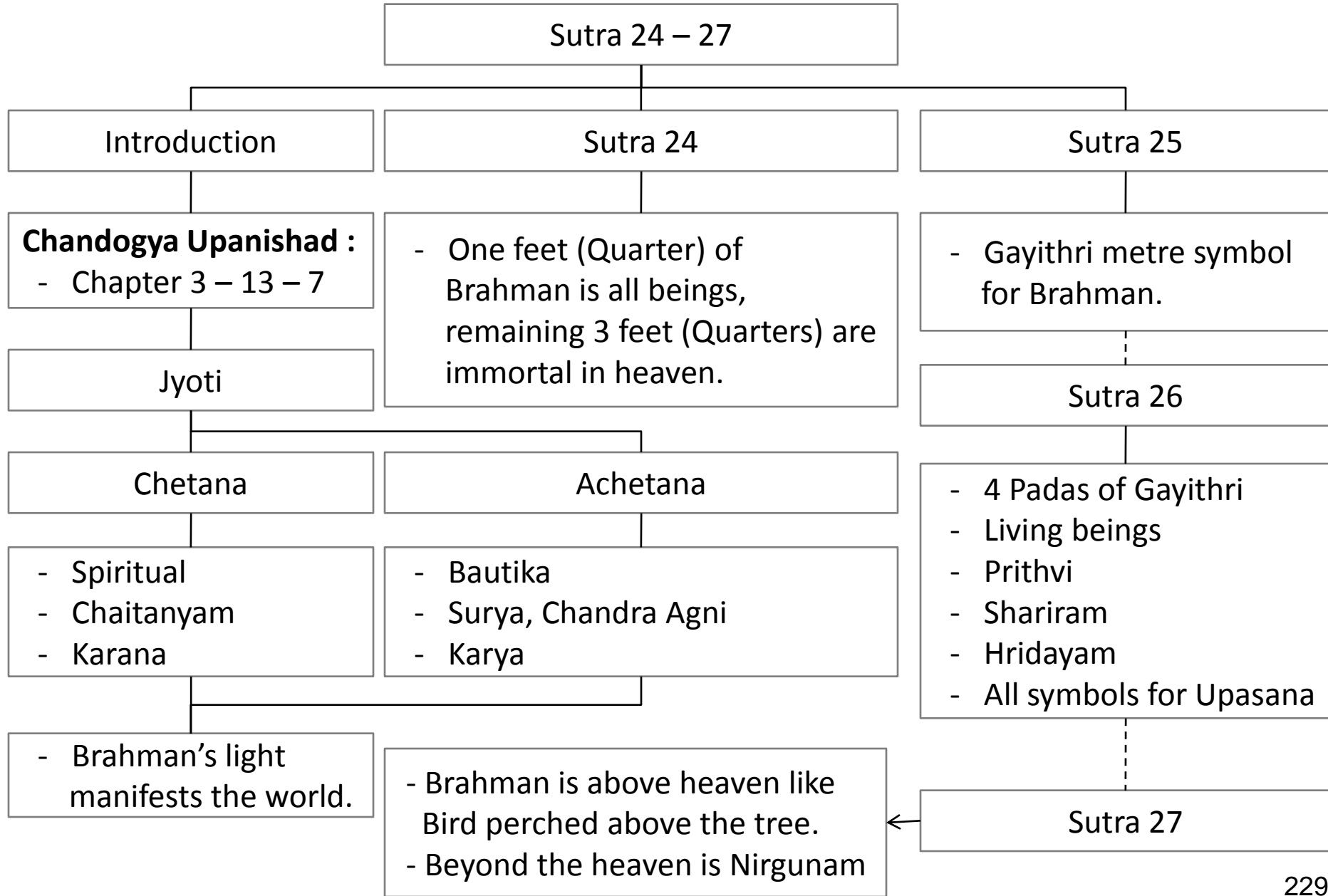
- Brahman enters every body who is breathing and when individual is breathing Atma itself gets name of Prana, because Prana Adhishtanatvat Brahma Bavati.
- Prana also not small devatas, because it can't explain Sarva Srishti, Laya Karana lingam.

## Conclusion :

- **8<sup>th</sup> Adhikaranam :**  
Akasha – Sagunam Ishvara Brahman is Upadana Karanam.
- **9<sup>th</sup> Adhikaranam :**  
Prana – Saguna Ishvara Brahman is Upadana Karanam.

## Jyotish Charama Adhikaranam

83.



## 84. 4 Sutras (Sutra 24 to 27) : General Analysis of Adhikaranam

### Chandogya Upanishad :



अथ यदतः परो दिवो ज्योतिर्दीप्यते विश्वतः पृष्ठेषु  
सर्वतः पृष्ठेष्वनुत्तमेषूत्त- मेषु लोकेष्विदं वाव  
तद्यदिदमस्मिन्नन्तः पुरुषे ज्योति ॥ ७ ॥

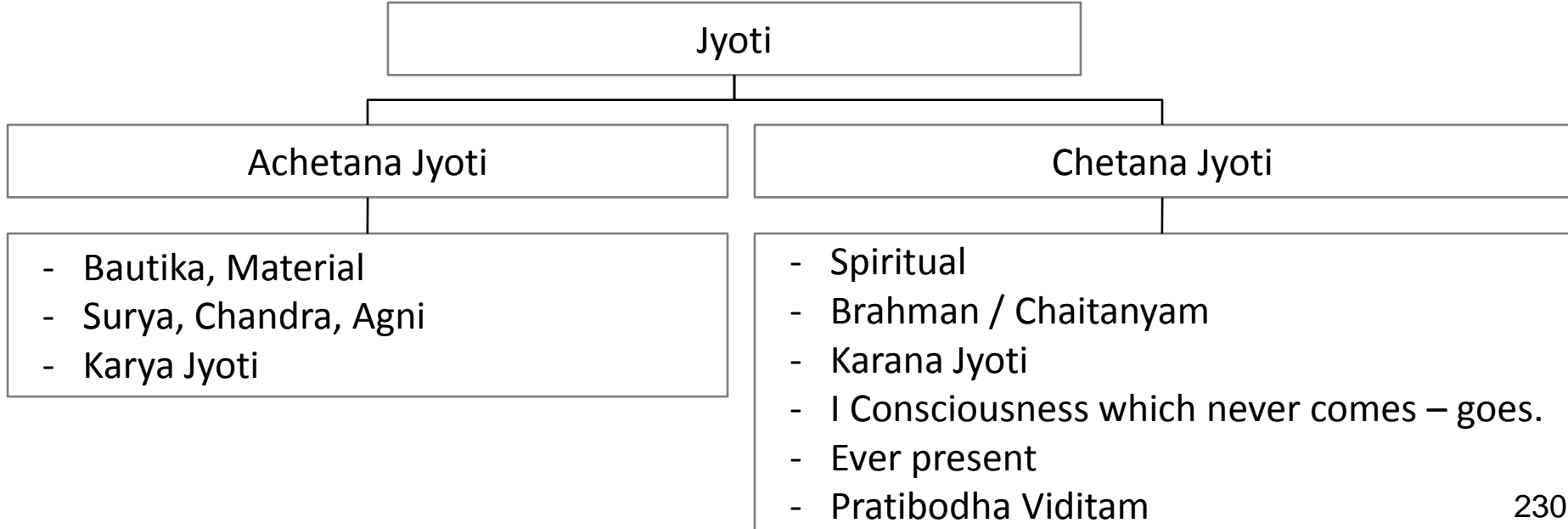
Atha yadatah paro divo jyotirdipyate visvatah prasthesu  
sarvatah prsthesvanuttamesuttamesu lokesvidam vava  
tadyadidamasminnantah puruse jyotih ॥ 7 ॥

Then, higher than this heaven, above the world, higher than everything, in the highest world, higher than which nothing exists – the light that shines there is the same light that is in a human being. [3 – 13 – 7]

#### a) Vishaya :

- Jyoti in Chandogya Upanishad [3 – 13 – 7]

#### b) Samshaya :





### c) Purva Pakshi :

- Jyoti is Achetana.
- **Reason :**  
Primary – well known Prasiddatvat.

### d) Siddantin :

- Jyoti is Chetanam – Karanam, Atma Jyoti = Brahman.
- Saguna Brahma Ishvara Prakaranam.
- **Reasons :**

Sutra	
24	Charan Abhidanat
26	Gayatri = Brahman

### General Analysis :

#### Chandogya Upanishad : Chapter 3 – Section 13

#### Gayithri

#### Vedic Metre

- Chandas
- Gayatri (3), Usnuk (4), Pankti (5)
- 3, 4, 5 lines
- Gayatri 8 Syllables / line – total 24 syllables

#### Mantra

- 1<sup>st</sup> Line : Tat Savitur Varenyam – 8
- 2<sup>nd</sup> Line : Bargo Devasya Dhimahi – 8
- 3<sup>rd</sup> Line : Dhiyo Yonaha Prachodayat – 8

24

## Gayatri Mantra :

ॐ भूर्भुवः स्वः तत्सवितुर्वरेण्यं ।

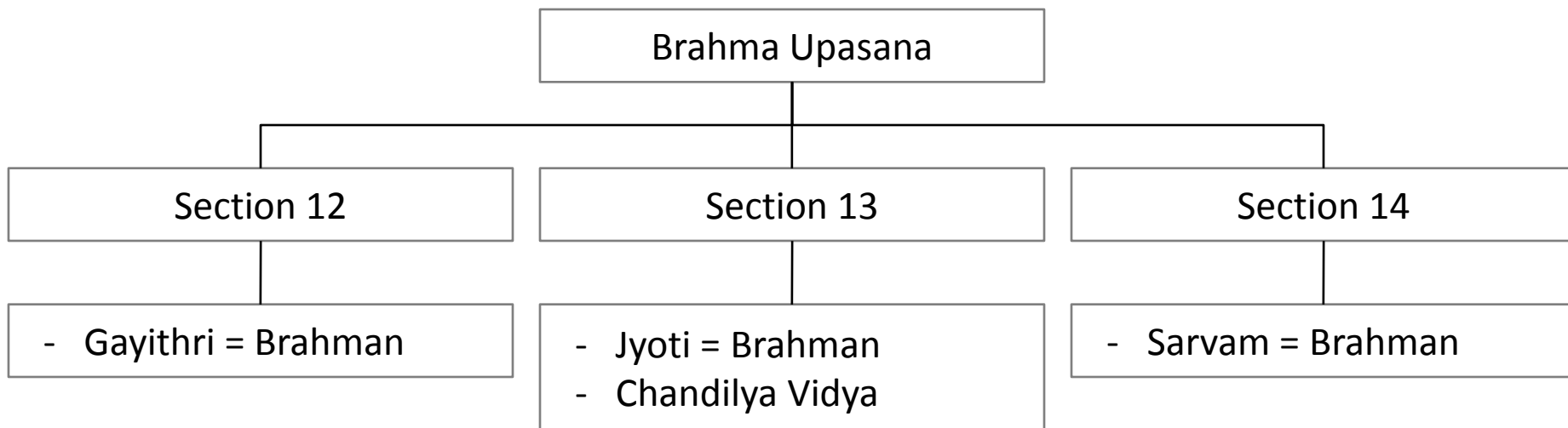
भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात् ॥

Om Bhuur-Bhuvah Svah Tat-Savitur-Varenyam |

Bhargo Devasya Dhiimahi Dhiyo Yo Nah Pracodayaat ||

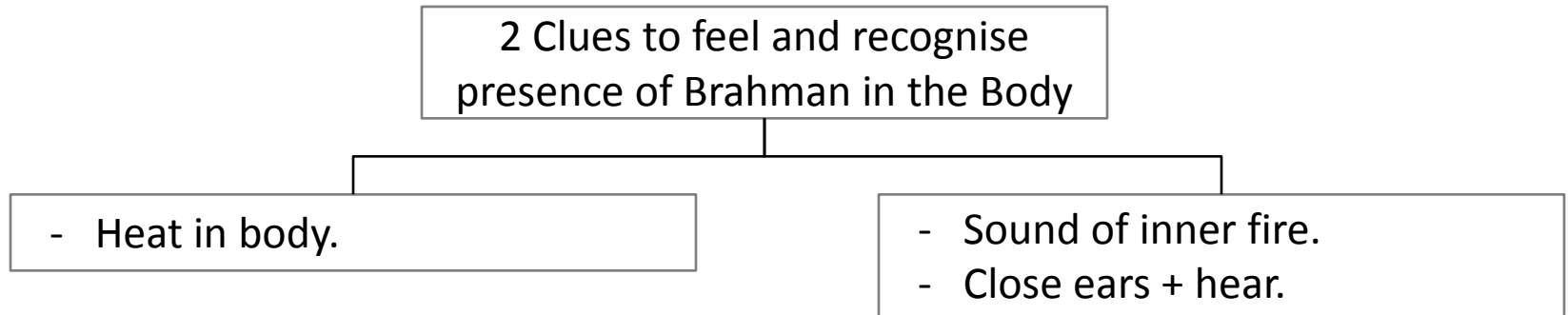
Om, (that Divine Illumination which Pervades the) Bhu Loka (Physical Plane, Consciousness of the Physical Plane), Bhuvar Loka (Antariksha or Intermediate Space, Consciousness of the Prana) and Swar Loka (Swarga, Heaven, Consciousness of the Divine Mind), On that Savitur (Divine Illumination) which is the Most Adorable (Varenyam), and which is of the nature of Divine Effulgence (Bhargo Devasya), I meditate, May that Divine Intelligence (Dhiyah) Awaken (Pracodyat) our (Spiritual Consciousness).

- Om – Bur – Buar – Suvaha – Added in Beginning to remember essence of Gayithri.



- Brahma Jyoti is all pervading in 14 lokas and within individual.
- Because of Chaitanya Jyoti body is warm, conscious, live.

- Without Chaitanyam body has no life. Life expressed in body is manifestation of Brahman.



- No direct clues to prove Jyoti = Brahman.

## 85. Sutra 24 : [Topic 10 – Sutra 24]

ज्योतिश्चरणाभिधानात् ।

Jyotischaranabhidhanat ।

The 'light' is Brahman, on account of the mention of feet in a passage which is connected with the passage about the light. [I – I – 24]

### Jyoti :

- Light mentioned in Chandogya Upanishad – 3 – 13 – 7 is nondifferent from Gayithri of Chandogya Upanishad 3<sup>rd</sup> chapter 12<sup>th</sup> section.



अथ यदतः परो दिवो ज्योतिर्दीप्यते विश्वतः पृष्ठेषु  
सर्वतः पृष्ठेष्वनुत्तमेषूत्त- मेषु लोकेष्विदं वाव  
तद्यदिदमस्मिन्नन्तः पुरुषे ज्योति ॥ ७ ॥

Atha yadatah paro divo jyotirdipyate visvatah prasthesu  
sarvatah prsthesvanuttamesuttamesu lokesvidam vava  
tadyadidamasminnantah puruse jyotih ॥ 7 ॥

Then, higher than this heaven, above the world, higher than everything, in the highest world, higher than which nothing exists – the light that shines there is the same light that is in a human being. [3 – 13 – 7]

### Purva Pakshi - Arguments to establish Jyoti is Achetanam :

#### a) Prasidatvat :

- Aditya Jyoti popular.

#### b) Deepayate :

- Bright + shining to eyes.
- Not shining consciousness.
- Nobody experiences shining consciousness.

### c) Maryada Vachanat :

- Boundary, limit Maryada mentioned.

### d) Aadhara Sravanat :

- Location for Jyoti mentioned.
- Light is in higher lokas (Brahman unlocated).

### e) Jyotis Sampyat :

- Higher loka can't be meditated within body.
- In body is Tejaha Agni – stomach fire is warmth of life.
- Sun – hot, Stomach + Body warm.

### f) Phalam of Meditation :

- Upasaka will become famous and beautiful.
- Meditators of infinite Brahman get Moksha Phalam.

### Shankaras refutations :

#### a) Jyoti – Primary meaning also Chaitanyam :

#### Mundak Upanishad :



हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम् ।  
तच्छुभ्रं ज्योतिषं ज्योतिस्तद् यदात्मविदो विदुः ॥ ९ ॥

Hiranmaye pare kose virajam brahma niskalam I

tac-chubhram jyotissam jyotih-tad yadatma-vido viduh ॥ 9 ॥

The stainless, indivisible Brahman, the pure, the light of all lights, is in the innermost sheath of the golden hue-the highest. That is what the knowers of the Atman know. [II – II – 9]

## Mundak Upanishad :



न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।  
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १० ॥

Na tatra suryo bhati na candra-tarakam nema vidyuto bhanti kuto-'yam-agnih ।  
tameva bhantam-anubhati sarvam tasya bhasa sarva-midam vibhati ॥ 10 ॥

There the sun does not shine, nor the moon nor the stars; these lightnings also do not shine – how then (can) this earthly fire? Verily, everything shines after Him reflecting His glory. This whole world is illumined with His light. [II – II – 10]

- Light in whose presence things become evident. Ultimate light in presence of whom Shabda, Sparsha, Rupa, Rasa, Gandha evident.

## Kaivalya Upanishad :



जाग्रत्स्वप्नसुषुप्त्यादिप्रपञ्चं यत्प्रकाशते ।  
तद्ब्रह्माहमिति ज्ञात्वा सर्वबन्धैः प्रमुच्यते ॥ १७ ॥

jāgratsvapnasuṣṭyādiprapañcam yatprakāśate ।  
tadbrahmāhamiti jñātvā sarvabandhaiḥ pramucyate ॥ 17 ॥

“That which illumines the world of relative experiences lived in the waking, dream and deep - sleep conditions, that Brahman am I” – and realising thus, one is liberated from all shackles. [Verse 17]

## Gita :



ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।  
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥ १३.१८ ॥

That (Brahman), the Light-of-all lights, is said to be beyond darkness; (it is) Knowledge, the Object-of-Knowledge, seated in the hearts of all, to be reached by Knowledge. [Chapter 13 – Verse 18]

## Dakshinamurthy Stotram :



राहुग्रस्तदिवाकरेन्दुसदृशो मायासमाच्छादनात्  
सन्मात्रः करणोपसंहरणतो योऽभूत्सुषुप्तः पुमान् ।  
प्रागस्वाप्समिति प्रबोधसमये यः प्रत्यभिज्ञायते  
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥६॥

Raahu-Grasta-Divaakare[a-I]ndu-Sadrsho Maayaa-Sama-[A]acchaadanaat  
San-Maatrah Karanno[a-U]pasangharannato Yo(a-A)bhuut-Sussuptah Pumaan |  
Praag-Asvaapsam-Iti Prabodha-Samaye Yah Pratyabhijnyaayate  
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||6||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) Just Like the Sun and the Moon are Eclipsed by Rahu, the Pure Consciousness is Eclipsed by Maya (for a spiritually ignorant person), A Spiritually Elevated Soul can enter that state of Unborn Deep Sleep (i.e. Pure Consciousness) by Withdrawing His Sense Organs to such an extent that Only the Real Essence remains, That state (i.e. Pure Consciousness) is experienced during Spiritual Awakening whereby one clearly Perceives that "Before I was Sleeping" (by being eclipsed by Maya), Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 6]

### b) How Brahman can have boundary?

- All pervading Ishvara invoked with boundary for Upasana.

### c) How Brahman located?

- For Upasana, invoking...

d) Ishvara visualised in warmth of body.

e) Alambanam – Symbol can be Jadam – Upasyam – Devata.

## Gita : Chapter 10

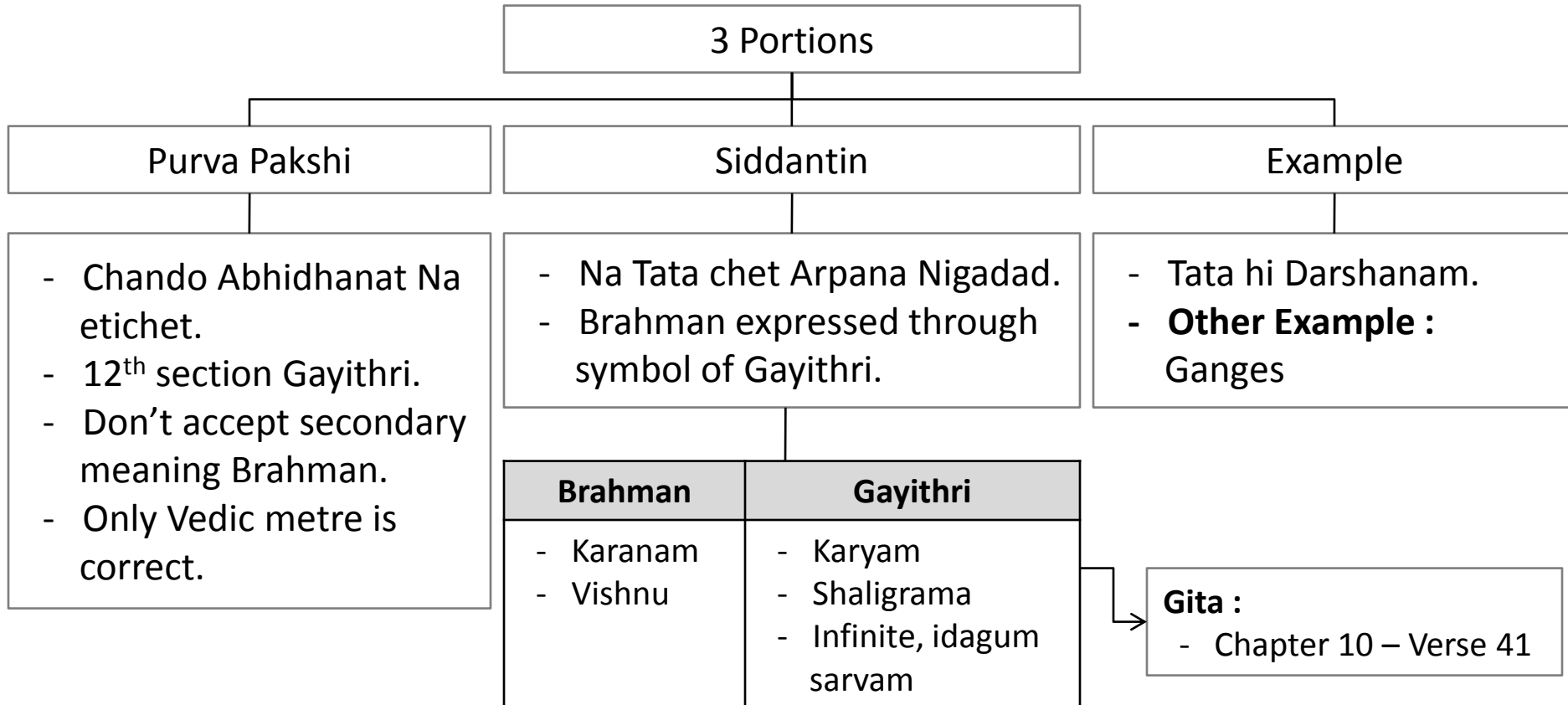
- Meditate on Ganga, Himalayas.

## 86. Sutra 25 : [Topic 10 – Sutra 25]

छन्दोऽभिधानान्नेति चेत् न तथा चेतोऽर्पणनिगदात्तथा हि दर्शनम् ।

Chhando'bhidhananneti chet na tatha cheto'rpananigadat tatha hi darsanam ।

If it be said that Brahman is not denoted on account of the metre Gayatri being denoted, we reply not so, because thus i.e. by means of the metre the application of the mind on Brahman is declared; because thus it is seen (in other passages also). [I – I – 25]





यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा।  
तत्तदेवावगच्छ त्वं मम तेजोऽशंसंभवम् ॥ १०.४१ ॥

Lord says, “Whatever that is glorious, prosperous or powerful in any being, that know you to be a manifestation of a part of My splendour”. [Chapter 10 – Verse 41]

### Essence :

- Through Gayithri symbol Brahman meditated.
- Object of meditation not metre but Brahman.
- Vedic letters, Alphabets, words, Gap between 2 words used as symbols. Because students mind soaked in Mantras.
- Gayithri common to all vedas.

## 87. Sutra 26 : [Topic 10 – Sutra 26]

भूतादिपादव्यपदेशोपपत्तेश्चैवम् ।

Bhutadipadavyapadesopapatteschaivam ।

And thus also (we must conclude, viz., that Brahman is the subject or topic of the previous passage, where Gayatri occurs) because (thus only) the declaration as to the beings etc. being the feet is possible. [I – I – 26]

### a) Buta :

- All living beings.

### b) Aadhi :

- Other 3 Padas – Prithvi, Shariram, Hridayam.

### c) Pada :

- 4 quarters.

### d) Vyapadesha Upapatte :

- Because of mention of living beings etc as 4 quarters of Gayithri.

### e) Cha :

- Also.

4 Padas of Gayithri

Butani

All living beings

Prithvi

Whole earth / world

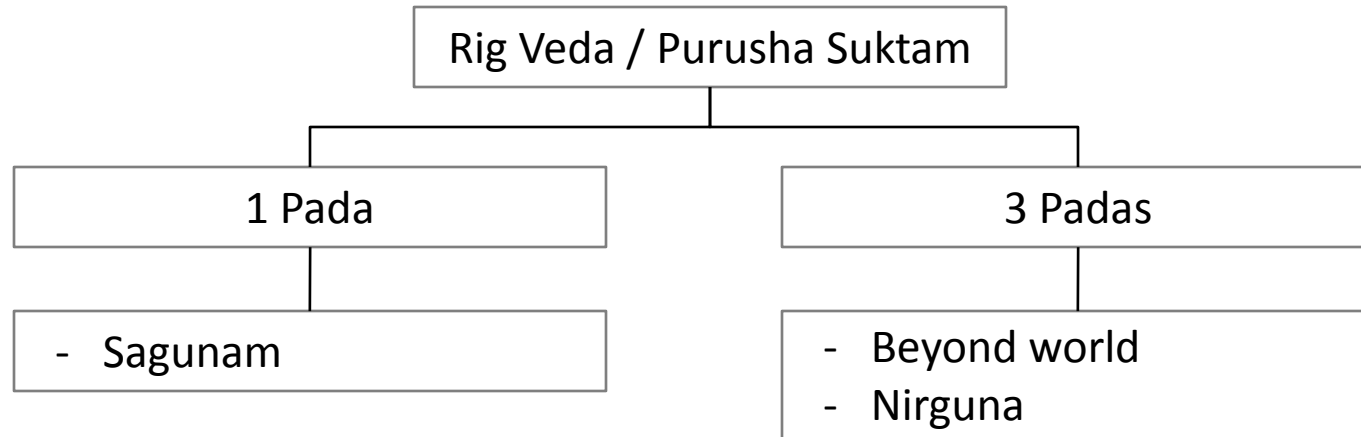
Shariram

Individual bodies

Hridayam

Individual

- Bahya Prapancha and Aantara Prapancha.
- Micro / Macro = Gayithri = Brahman.



- Object of meditation in Gayithri is 4 padas = Saguna Brahman + Nirguna Brahman.

## 88. Sutra 27 : [Topic 10 – Sutra 27]

उपदेशभेदान्नेति चेत् न उभयस्मिन्नप्यविरोधात् । Upadesabhedanneti chet na ubhayasminnapyavirodhat ।

If it be said (that Brahman of the Gayatri passage cannot be recognised in the passage treating of 'light') on account of the difference of designation or the specification (we reply) no, because in either (designation) there is nothing contrary (to the recognition). [I – I – 27]

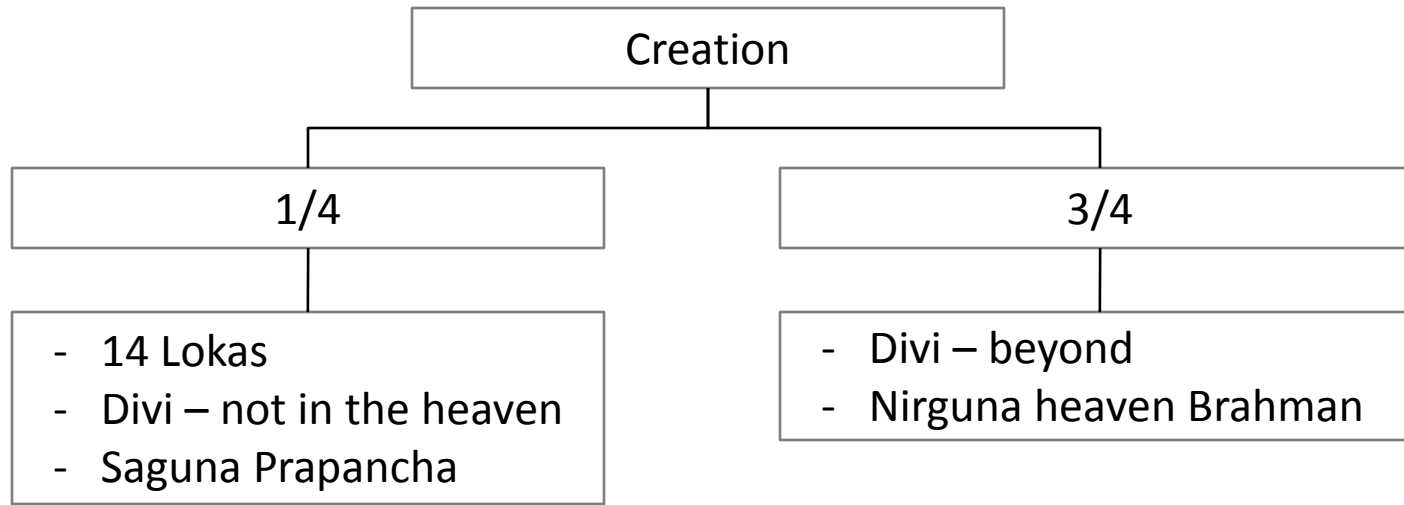
### Purva Pakshi :

- Upadesha Bhedat – Na Brahman.
- Words different, topics different.
- Verse 12 – Divi – In the heaven.
- Verse 13 – Divaha – Beyond the heaven.

### Siddantin :

- Svarga loka repeated in both verses topic same.

3 <sup>rd</sup> Case	5 <sup>th</sup> Case
<ul style="list-style-type: none"><li>- Liberation by means of Jnanam.</li><li>- Janena Moksha</li><li>- Hotel on the sea.</li></ul>	<ul style="list-style-type: none"><li>- Liberation from knowledge.</li><li>- Jnanat Moksha</li><li>- Hotel beyond the sea.</li></ul>



### Conclusion :

- Gayithri in Chapter 3 – 12 – 5 is symbol for meditation on Brahman not a metre.

### Chandogya Upanishad :



सैषा चतुष्पदा षड्विधा  
गायत्री तदेतदृचाभ्यनूक्तम् ५

**Saia catuspada sadvidha**  
**gayatri tadetadrcabhya-nuktam II 5 II**

The gayatri has four quarters, each being sixfold. This is what is stated in a Rk mantra. [3 – 12 – 5]

# 11<sup>th</sup> Adhikaranam

## Pratardhana Adhikaranam (4 Sutras)

89. Sutra 28 – 31 :

Vishaya :

- Sruti vishaya vakhyam : Kaushitaki Upanishad

स होवाच प्राणोऽस्मि प्रज्ञात्मा तं मामायुरमृतमित्युपास्वायुः  
प्राणः प्राणो वा आयुः प्राण उवाचामृतं यावद्ध्यस्मि न्छरीरं  
प्राणो वसति तावदायुः प्राणेन होवामुष्मिन्लोकेश्मृतत्वमाप्नोति  
प्रज्ञया सत्यसङ्कल्पं स यो म आयुरमृतमित्युपास्ते  
सर्वमायुरस्मिन्लोक एवाप्नोत्यमृतत्वमक्षितिं स्वर्गे लोके  
तद्वैक आदुरेकभूयं वै प्राणा गच्छन्तीति न हि कश्चन  
श्वनुयात्सकृद्वाचा नाम प्रज्ञापयितुं चक्षुषा रूपं  
श्रोत्रेण शब्दं मनसा ध्यानमित्येकभूयं वै प्राणा भूत्वा  
एकैकं सर्वाण्येवैतानि प्रज्ञापयन्ति वाचं वदतीं सर्वे  
प्राणा अनुवदन्ति चक्षुः पश्यत्सर्वे प्राणा अनुपश्यन्ति श्रोत्रं  
शृण्वत्सर्वे प्राणा अनुशृण्वन्ति मनो ध्यायत्सर्वे प्राणा  
अनुध्यायन्ति प्राणं प्राणन्तं सर्वे प्राणा  
अनुप्राणन्तीत्येवमुहैवैतदिति हेन्द्र उवाचास्तीत्येव प्राणानां  
निःश्रेयसादानमिति ॥ २॥

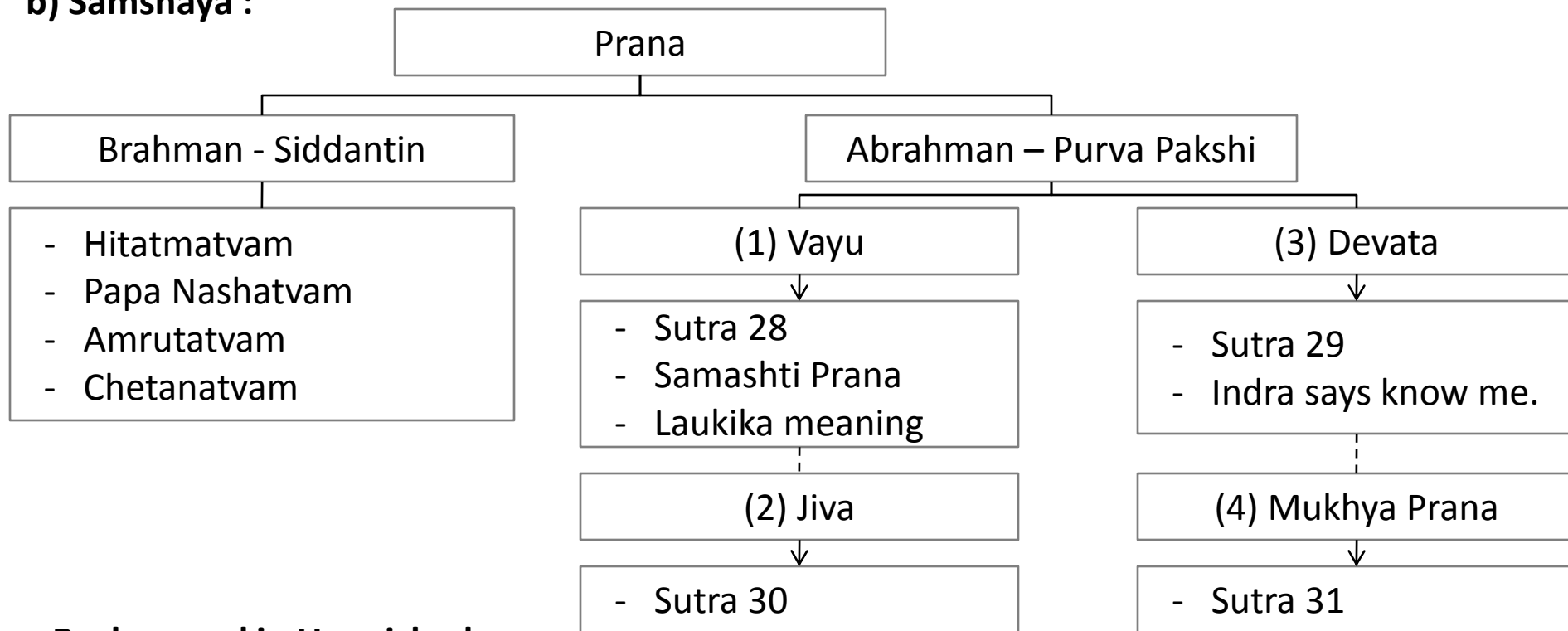
sa hovacha prano.asmi praj~natma tam  
mamayurama^itamityupasvayuh  
pranah prano va ayuh prana uvachamr^ita.n  
yavaddhyasmi`ncharire prano vasati tavadayuh pranena  
hyevamushmi.nlloke.amr^itatvamapnoti  
praj~naya satyasa~nkalpa.n sa yo ma ayuramr^itamityupaste  
sarvamayurasmi.nlloka evapnotyamr^itatvamakshiti.n svarge loke  
taddhaika ahurekabhuya.n vai prana gachchantiti na hi kashchana  
shaknuyatsakr^idvacha nama praj~napayitu.n chakshusha rupa.n  
shrotrena shabdmanasadhyanamityekabhuya.n vai prana bhutva  
ekaika.n sarvanyevaitani praj~napayanti vacha.n vadati.n sarve  
prana anuvadanti chakshuh pashyatsarve prana anupashyanti shrotra.n  
shr^invatsarve prana anushr^invanti mano dhyayatsarve prana  
anudhyayanti pranam prananta.n sarve prana  
anupranantityevamuhaivaitaditi hendra uvachastityeva pranana.n  
nihshreyasadanamiti || 2 ||

Indra said: 'I am prâna, meditate on me as the conscious self (pragñâtman), as life, as immortality. Life is prâna, prâna is life. Immortality is prâna, prâna is immortality. As long as prâna dwells in this body, so long surely there is life. By prâna he obtains immortality in the other world, by knowledge true conception. He who meditates on me as life and immortality, gains his full life in this world, and obtains in the Svarga world immortality and indestructibility.'

(Pratardana said): 'Some maintain here, that the prânas become one, for (otherwise) no one could at the same time make known a name by speech, see a form with the eye, hear a sound with the ear, think a thought with the mind. After having become one, the prânas perceive all these together, one by one. While speech speaks, all prânas speak after it. While the eye sees, all prânas see after it. While the ear hears, all prânas hear after it. While the mind thinks, all prânas think after it. While the prâna breathes, all prânas breathe after it.'

'Thus it is indeed,' said Indra, 'but nevertheless there is a pre-eminence among the prânas . [Chapter 3 – Verse 2]

## b) Samshaya :



## Background in Upanishad :

Guru	Disciple
<ul style="list-style-type: none"> <li>- King of heavens</li> <li>- Indra</li> <li>- Devata of Hand</li> <li>- Gave one Boon</li> <li>- Aham Prapancha Asmi</li> <li>Aham Pratyagatma Asmi</li> <li>Aham Chaitanya Rupa Asmi</li> <li>- May you know me as immortal life in everyone – “Prana”.</li> </ul>	<ul style="list-style-type: none"> <li>- King of earth.</li> <li>↓</li> <li>Pratardhana</li> <li>- Give me whatever is best Purushartha for Human being – “Moksha”.</li> </ul> <p><b>Kausitaki Upanishad :</b></p> <ul style="list-style-type: none"> <li>- Chapter 3 – Verse 1.</li> </ul>

## Kaushitaki Upanishad :

प्रतर्दनो ह वै दैवोदासिरिन्द्रस्य प्रियं धामोपजगाम युद्धेन  
पौरुषेण च तं हेन्द्र उवाच प्रतर्दन वरं ते ददानीति स  
होवाच प्रतर्दनस्त्वमेव वृणीष्व यं त्वं मनुष्याय हिततमं  
मन्यस इति तं हेन्द्र उवाच न वै वरं परस्मै वृणीते त्वमेव  
वृणीष्वेत्यवरो वैतर्हि किल म इति होवाच प्रतर्दनोऽथो खल्विन्द्रः  
सत्यादेव नेयाय सत्यं हीन्द्रः स होवाच मामेव विजानीह्येतदेवाहं  
मनुष्याय हिततमं मन्ये यन्मां विजानीयां त्रिशीर्षाणं  
त्वाष्ट्रमहनमवाङ्मुखायतीन्सालावृकेभ्यः प्रायच्छं बह्वीः  
सन्धा अतिक्रम्य दिवि प्रह्लादीनतृणमहमन्तरिक्षे  
पौलोमान्पृथिव्यां कालकाश्यांस्तस्य मे तत्र न लोम च नामीयते  
स यो मां विजानीयान्नास्य केन च कर्मणा लोको मीयते न मातृवधेन  
न पितृवधेन न स्तेयेन न भ्रूणहत्यया नास्य पापं च न  
चक्रुषो मुखान्नीलं वेत्तीति ॥ १॥

pratardano ha vai daivodasirindrasya priyan dhamopajagama yuddhena  
paurushena cha tan hendra uvacha pratardana varan te dadaniti sa  
hovacha pratardanastvameva vrinishva ya.n tva.n manushyaya hitatamam  
manyasa iti tan hendra uvacha na vai varam parasmai vrinite tvameva  
vrinishvetyavaro vaitarhi kila ma iti hovacha pratardanoatho khalvindrah  
satyadeva neyaya satyan hindrah sa hovacha mameva vijanihyetadevaham  
manushyaya hitatamam manye yanma.n vijaniyan trishirshanan  
tvashtramahanamavanmukhanyatinsalavrikebhyah prayachcham bahvih  
sandha atikramya divi prahladinatrinamahamantarikshe  
paulomanprithivyan kalakashyanstasya me tatra na loma cha namiyate  
sa yo man vijaniyannasya kena cha karmana loko miyate na matrivadhen  
na pitrivadhena na stevena na bhrunahatyaya nasya papan cha na  
chakrisho mukhannilan vettiti || 1||

1. Pratardana, forsooth, the son of Divodâsa (king of Kâśī), came by means of fighting and strength to the beloved abode of Indra. Indra said to him 'Pratardana, let me give you a boon to choose.' And Pratardana answered: 'Do you yourself choose that boon for me which you deem most beneficial for a man.' Indra said to him: 'No one who chooses, chooses for another; choose thyself,' Then Pratardana replied: 'Then that boon to choose is no boon for me.' Then, however, Indra did not swerve from the truth, for Indra is truth. Indra said to him: 'Know me only; that is what I deem most beneficial for man, that he should know me. I slew the three-headed son of Tvashtri; I delivered the Arunmukhas, the devotees, to the wolves (sâlâvrika); breaking many treaties, I killed the people of Prahlâda in heaven, the people of Puloma in the sky, the people of Kâlakaṅga on earth. And not one hair of me was harmed there. And he who knows me thus, by no deed of his is his life harmed, not by the murder of his mother, not by the murder of his father, not by theft, not by the killing of a Brahman. If he is going to commit a sin, the bloom does not depart from his face.' [Chapter 3 – Verse 1]



## Reasons – Why Prana is Brahman?

### a) Hitatmatvam :

- Best Purushartha / Goal asked – by Pratardhana.
- Vayu devata, Prana, Jiva, Jnanam not best Purushartha.
- Only Brahman Jnanam alone give moksha.

### b) Sarva Karma Nasha Phalam :

- Because of Brahma Jnanam, person freed from all Karmas – Chapter 3 – Verse 1.
- One who knows Brahman – no more afflicted by Punya Papam.

### c) Amrutatvam – Anantatvam :

- Prana = Ajara, Ananda, Amruta Svarpa.
- Poornaha belongs to only Brahman.
- Prana not infinite.
- Take Lakshyartha – Pranasya Prana.

### d) Pragyatvam :

Regular Prana	Brahman
<ul style="list-style-type: none"><li>- Achetanam</li><li>- Born of Samashti Rajo Guna of 5 elements.</li><li>- Bautikam</li></ul>	<ul style="list-style-type: none"><li>- Chetanam Prana.</li></ul>

## 90. Sutra 28 : [Topic 11 – Sutra 28]

प्राणस्तथानुगमात् ।

Pranastathanugamat ।

Prana is Brahman, that being so understood from a connected consideration (of the passage referring to Prana). [I – I – 28]

### a) Anugamat :

- Because of law of consistency.

### b) Tatha :

- That Prana in Kaushitaki Upanishad is Brahman.

### Purva Pakshi :

- Prana = Hiranyagarbha – Devata / Samashti Prana Tatvam or at individual Vyashti.
- Glorified in Upanishads, infinite, Pratyaksham, eternal, primary meaning.

### Shankara :

- No use studying oxygen.
- No Sarva Karma Nasha phalam.
- Relative : Apekshikam

For	Resolution Ground
Bhumi	Jalam
Jalam	Agni
Agni	Vayu
Vayu	Akasha
Akasha	Brahman

- Vayu – not eternal.
- Vayu not Anantham, Anandam, Ajaram etc Prana as Vayu refuted.

**Conclusion :**

- Here Prana = Chetanam.
- Not Achetana Vayu.

## 91. Sutra 29 : [Topic 11 – Sutra 29]

न वक्तुरात्मोपदेशादिति चेदध्यात्मसम्बन्धभूमा ह्यस्मिन् ।

Na vakturatmopadesaditi chet adhyatmasambandhabhuma hyasmin ।

If it be said that (Brahman is) not (denoted or referred in these passages on account of) the speaker's instruction about himself, we reply not so, because there is abundance of reference to the Inner Self in this (chapter or Upanishad). [I – I – 29]

### 2 Portions

#### Purva Pakshi

- Na Vaktuh Atmo Upadeshat Iti chet.
- Atma revealed as self of Speaker.
- Indra says "Know Me."

#### Siddantin

- Adhyatma Sambandha buma hi asmin.
- No scope for indra devata here, entire chapter dealing with Adhyatmam subject – individual not Adideivam.

### Creation

#### Adhyatmam

- Individual Prana, Karanam, Avasthas, Indriyam.

#### Adibutam

- Cosmos
- Samashti

#### Adideivam

- Devata controllers
- Agni, Vayu, Varuna

- Use contextual meaning.
- **Example :**  
Inflation – Football / Economy.
- In this Chapter – 9 Mantras – 6 lines each relates to individual experiences of Maranam, travel of sense organs.
- Similar to Gita – Chapter 15.



उत्क्रामन्तं स्थितं वाऽपि भुञ्जानं वा गुणान्वितम्।  
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ १५.१० ॥

Him who departs, stays and enjoys, who is united with the Gunas, the deluded do not see ; but they behold who possess the Eye-of-knowledge. [Chapter 15 – Verse 10]

## 92. Sutra 30 : [Topic 11 – Sutra 30]

शास्त्रदृष्ट्या तूपदेशो वामदेववत् ।

Sastradrishtya tupadeso vamadevavat ।

The declaration (made by Indra about himself, viz., that he is and with Brahman) is possible through intuition as attested by Sruti, as in the case of Vamadeva. [I – I – 30]

- Teaching given from Shastriya Drishti not Laukika Drishti.

I - Aham

- Vachyarthā
- Laukika
- 3 Shariram
- Known by all

### Gita : Chapter 9 – Verse 5

- I don't support anyone as Sthula Shariram.

- Lakshyarthā
- Shastriya
- Atma
- Taught by Scriptures

### a) Gita : Chapter 9 – Verse 4

- I Pervade whole world by consciousness.
- Para Prakrti.

### b) Gita : Chapter 7 – Verse 5

- Life element by which world is upheld.
- Indra used Shastriya Lakshyarthā.

### c) Brihadaranyaka Upanishad : I – IV – 7

- Whoever says I am Brahman, he can say I am everything. "Sarvatma Bava".



अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम्।  
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ ७.५ ॥

This is the lower prakrti; different from it, know thou, O mighty-armed, My higher prakrti, the very life element, by which this world is upheld. [Chapter 7 – Verse 5]

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना।  
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ९.४ ॥

All this world (universe) is pervaded by Me in My unmanifest form (aspect) ; all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम्।  
भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥ ९.५ ॥

Nor do beings exist (in reality) in Me, behold My divine yoga supporting all beings, but not dwelling in them, I am My Self, the efficient cause of all beings. [Chapter 9 – Verse 5]

## Brihadaranyaka Upanishad :



तद्धेदं तर्ह्यव्याकृतमासीत्, तन्नामरूपाभ्यामेव व्याक्रियत,  
असौनामायमिदंरूप इति ; तदिदमप्येतर्हि नामरूपाभ्यामेव  
व्याक्रियते, असौनामायमिदंरूप इति ; स एष इह प्रविष्ट आ  
नखाग्रेभ्यः, यथा क्षुरः क्षुरधानेऽवहितः स्यात्, विश्वंभरो  
वा विश्वंभरकुलाये ; तं न पश्यन्ति । अकृत्स्नो हि सः,  
प्राणन्नेव प्राणो नाम भवति, वदन् वाक्, पश्यंश्चक्षुः, शृण्वन्  
श्रोत्रम्, मन्वानो मनः ; तान्यस्यैतानि कर्मनामान्येव । स  
योऽत एकैकमुपास्ते न स वेद, अकृत्स्नो ह्येषोऽत एकैकेन  
भवति ; आत्मेत्येवोपासीत, अत्र ह्येते सर्व एकं भवन्ति ।  
तदेतत्पदनंयमस्य सर्वस्य यदयमात्मा, अनेन ह्येतत्सर्वं  
वेद । यथा ह वै पदेनानुविन्देदेवम् ; कीर्तिं श्लोकं चिन्दते  
य एवं वेद ॥ ७ ॥

taddhedam tarhy avyākṛtam āsīt, tan nāma-rūpābhyām  
eva vyākriyata, asau nāma, ayam idam rūpa iti, tad idam  
apy etarhi nāma-rūpābhyām eva vyākriyate, asau nāma,  
ayam idam rūpa iti. sa eṣa iha praviṣṭa ānakhāgrebhyaḥ yathā,  
kṣuraḥ kṣuradhāne' vahitaḥ syāt, viśvam-bharo vā  
viśvam-bhara-kulāye, taṁ na paśyanti. a-kṛtsno hi saḥ,  
prāṇann eva prāṇo nāma bhavati, vadan vāk, paśyaṁś cakṣuḥ,  
śṛṇvan śrotram, manvāno manaḥ, tāny asyaitāni karma-nāmāny eva.  
sa yo'ta ekaikam upāste, na sa veda, akṛtsno hy eṣo'ta ekaikena bhavati,  
ātmety evopāsīta, atra hi ete sarva ekam bhavanti. tad etat padanīyam  
asya sarvasya yad ayam ātmā, anena hy etat sarvaṁ veda, yathā ha vai  
padenānuvindet. evaṁ kīrtiṁ ślokaṁ vindate ya evaṁ veda. || 7 ||

This (Universe) was then undifferentiated. It differentiated only into name and form – it was called such and such, and was of such and such form. So to this day it is differentiated only into name and form – it is called such and such, and is of such and such form. This Self has entered into these bodies up to the tip of the nails – as a razor may be put in its case, or as fire, which sustains the world, may be in its source. People do not see It, for (viewed in Its aspects) It is incomplete. When It does the function of living, It is called the vital force; when It speaks, the organ of speech; when It see, the eye; when It hears, the ear; and when It thinks, the mind, These are merely Its names according to functions. He who meditates upon each of this totality of aspects does not know, for It is incomplete, (being divided) from this totality by possessing a single characteristic. The Self alone is to be meditated upon, for all these are unified in It. Of all these, this Self alone should be realised, for one knows all these through It, just as one may get (an animal) through its footprints. He who knows It as such obtains fame and association (with his relatives). [I – IV – 7]

### Vamadeva Rishi in the Garba got Brahma Jnanam and declared :

- Aham Manuhu, Suryaha, Chandra, Nakshatrani.
- Aham eva idagum sarvam.



### Taittiriya Upanishad :

हा३ वु हा३ वु हा३ वु ।  
 अहमन्नमहमन्नमहमन्नम् ।  
 अहमन्नदो३ऽहमन्नादो३ऽहमन्नादः ।  
 अहगं श्लोककृदहगं श्लोककृदहगं श्लोककृत् ।  
 अहमस्मि प्रथमजा ऋता३स्य ।  
 पूर्वं देवेभ्योऽमृतस्य ना३ भायि ।  
 यो मा ददाति स इदेव मा३ वाः ।  
 अहमन्नमन्नमदन्तमा३दि ।  
 अहं विश्वं भुवनमभ्यभवा३म् ।  
 सुवर्न ज्योतीः । य एवं वेद । इत्युपनिषत् ॥

Hā3 vu hā3 vu hā3 vu,  
 aham-annam-aham-annam-aham-annam,  
 aham-annādo3-'ham-annādo3-'ham-annādaḥ,  
 ahagm śloka-kṛd-ahagm śloka-kṛda-hagm śloka-kṛt,  
 aham-asmi prathamajā ṛtā3-sya,  
 pūrvam devebhyo-'mṛtasya nā3 bhāyi,  
 yo mā dadāti sa edeva mā3 vāḥ,  
 aham-annam-annam-adantamā3-'dmi,  
 aham viśvaṁ bhuvanam-abhya-bhavā3m,  
 suvarna jyotiḥ, ya evaṁ veda, ity-upaniṣat.

Oh! Oh! Oh! I am the food, I am the food, I am the food. I am the eater of food, I am the eater of the food, I am the eater of food. I am the author of the Sloka, I am the author of Sloka, I am the author of Sloka I the am the first born (Hiranyagarbha) of the True (of the Eternal and the immortal) I am the centre of immortality, prior to the Gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (also attains the aforesaid results). This is the Upanishad. [III – X – 6] 254



## Aitareya Upanishad :



तदुक्तमृषिणा

गर्भे नु सन्नन्वेषामवेदमहं देवानां जनिमानि विश्वा ।  
शतं मा पुर आयसीररक्षन्नधः श्येनो जवसा निरदीयमिति ।  
गर्भ एवैतच्छयानो वामदेव एवमुवाच ॥ ५ ॥

Tad-uktam-rsina -

garbhe nu sann-anvesam-avedam-aham devanam janimani visva ।  
satam ma pura ayasir-araksann-adhah syeno javasa niradiya-miti ।  
garbha evaitac-chayano vama deva evam-uvaca ॥ 5 ॥

As to this, it has been said by a Rsi – Being yet in embryo, I knew well, all the births of these gods! A hundred iron citadels confined me down, And yet, like a hawk with swiftness, forth I flew! Thus spoke Vamadeva even while lying in the womb. [II-I – 5]

## d) Brihadaranyaka Upanishad :



ब्रह्म वा इदमग्र आसीत्; तदात्मानमेवावेत्, अहं ब्रह्मास्मीति ।  
तस्मात्तत्सर्वमभवत्; तद्यो यो देवानां प्रत्यबुध्यत स एव तदभवत्,  
तथर्षीणाम्, तथा मनुष्याणाम्; तद्धैतत्पश्यन्नृषिर्वामदेवः प्रतिपेदे,  
अहं मनुरभवं सूर्यश्चेति । तदिदमप्येतर्हि य एवं वेद, अहं  
ब्रह्मास्मीति, स इदं सर्वं भवति, तस्य ह न देवाश्चनाभूत्या ईशते,  
आत्मा ह्येषां स भवति; अथ योऽन्यां देवतामुपास्ते, अन्योऽसा-  
वन्योऽहमस्मीति, न स वेद, यथा पशुरेवं स देवानाम् । यथा ह वै  
बहवः पशवो मनुष्यं भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति;  
एकस्मिन्नेव पशावादीयमानेऽप्रियं भवति, किमु बहुषु? तस्मादेषां  
तन्न प्रियं यदेतन्मनुष्या विद्युः ॥ १० ॥

brahma vā idam agra āsīt, tad ātmānam evāvet, aham brahmāsmīti:

tasmāt tat sarvam abhavat, tad yo yo devānām pratyabubhyata,  
sa eva tad abhavat, tathā ṛṣīṇām, tathā manuṣyāṇām. taddhaitat paśyan  
ṛṣir vāma-devaḥ pratipede, aham manur abhavaṁ sūryaś ceti,  
tad idam api etarhi ya evaṁ veda, aham brahmāsmīti sa idaṁ sarvam bhavati;  
tasya ha na devāś ca nābhūtyā īśate, ātmā hy eṣāṁ sa bhavati.  
atha yo anyāṁ devatām upāste, anyo'sau anyo' ham asmīti, na sa veda;  
yathā paśur, evam sa devānām; yathā ha vai bahavaḥ paśavo manuṣyam  
bhuñjyuh, evam ekaikaḥ puruṣo devān bhunakti; ekasminn eva paśāv  
ādiyamāne'priyam bhavati, kiṁ u bahuṣu? tasmād eṣāṁ tan na priyam  
yad etan manuṣyā vidyuh ॥ 10 ॥

This (self) was indeed Brahman in the beginning. It knew only Itself as, 'I am Brahman.' Therefore It became all. And whoever among the gods knew It also became That ; and the same with sages and men. The sage Vamadeva, while realising this (self) as That, knew, 'I was Manu, and the sun.' And to this day whoever in like manner knows It as, 'I am Brahman,' becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not like by them that men should know this. [I – IV – 10]

## Conclusion :

- Vamadeva uses Aham in terms of Lakshyartha.

### 93. Sutra 31 : [Topic 11 – Sutra 31]

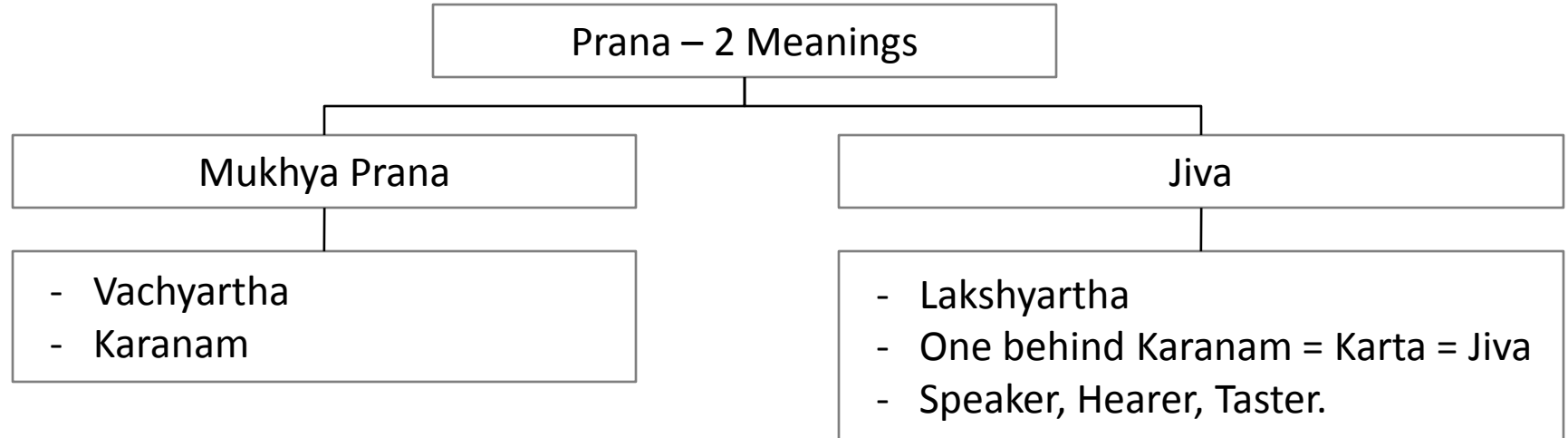
जीवमुख्यप्राणलिङ्गान्नेति चेत् न उपासात्रैविध्यात् आश्रितत्वादिह तद्योगात् ।

Jivamukhyapranalinganneti chet na upasatraividhyat asritatvadiha tadyogat ।

If it be said that (Brahman is) not (meant) on account of characteristic marks of the individual soul and the chief vital air (being mentioned); we say no, because (such an interpretation) would enjoin threefold meditation (Upasana), because Prana has been accepted (elsewhere in the Sruti in the sense of Brahman) and because here also (words denoting Brahman) are mentioned with reference to Prana. [I – I – 31]

#### Purva Pakshi :

- We have clues to take Prana = Jeeva.



- Prana = Life of person.. When Prana goes, body disintegrates.
- At death, say Prana has gone – not indriyam or Buddhi has gone.

## Siddhantin :

a) Topics – are Jiva, Devata, Mukhya Prana and Brahman.

- Tatparyam – Brahman – others are subservient.

b) Pratardhana wanted highest goal of life.

- Which is not attainable by knowing Vayu, Jiva, Mukhya Prana. Brahman alone is the topic – ajara, Amara, Anantham.
- Vaktaram – interpret as Brahman.

## Keno Upanishad :



श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राणः  
चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति २

*Srotrasya Srotram manaso mano yad vaco ha vacam sa u pranasya pranah  
caksusas - caksur - atimucya dhirah pretya-smallokad-amarta bhavanti*

Preceptor : It is the Ear of the Ear, the Mind of the Mind, the Tongue of the Tongue (Speech of the Speech) and also the Life of the Life and the Eye of the Eye. Having abandoned the sense of Self or I-ness in these and rising above sense-life, the wise become Immortal. [Chapter 1 – Verse 2]

- Principle behind the Vak – speaker – Jiva, is Brahman / Chanitanyam.
- Real speaker Consciousness alone.

Ordinary Prana	
<ul style="list-style-type: none"><li>- Jadam</li><li>- Does not enliven person</li></ul>	<ul style="list-style-type: none"><li>- Because of Chaitanyam behind, Prana is able to enliven body.</li></ul>



न प्राणेन नापानेन मर्त्यो जीवति कश्चन ।  
इतरेण तु जीवन्ति यस्मिन्नेतावुपाश्रितौ ॥ ५ ॥

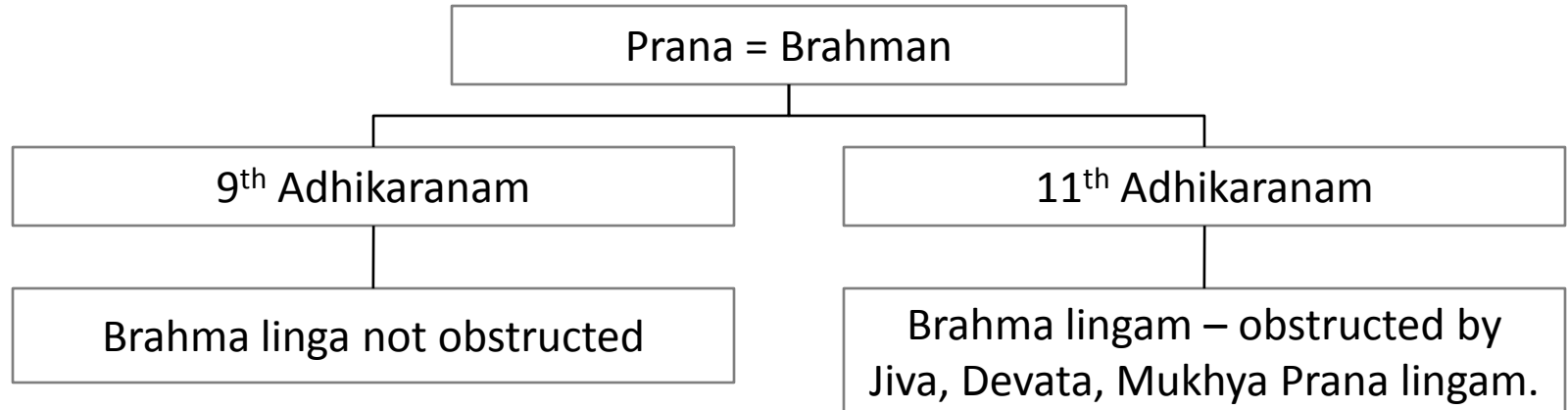
Na pranena na apanena, martyo jivati kascana,  
Itarena tu jivanti, yasminn etav upasritau ॥ 5 ॥

Not by Prana, not by Apana does any mortal live ; but it is by some other, on which these two depend, that men live.  
[II – II – 5]

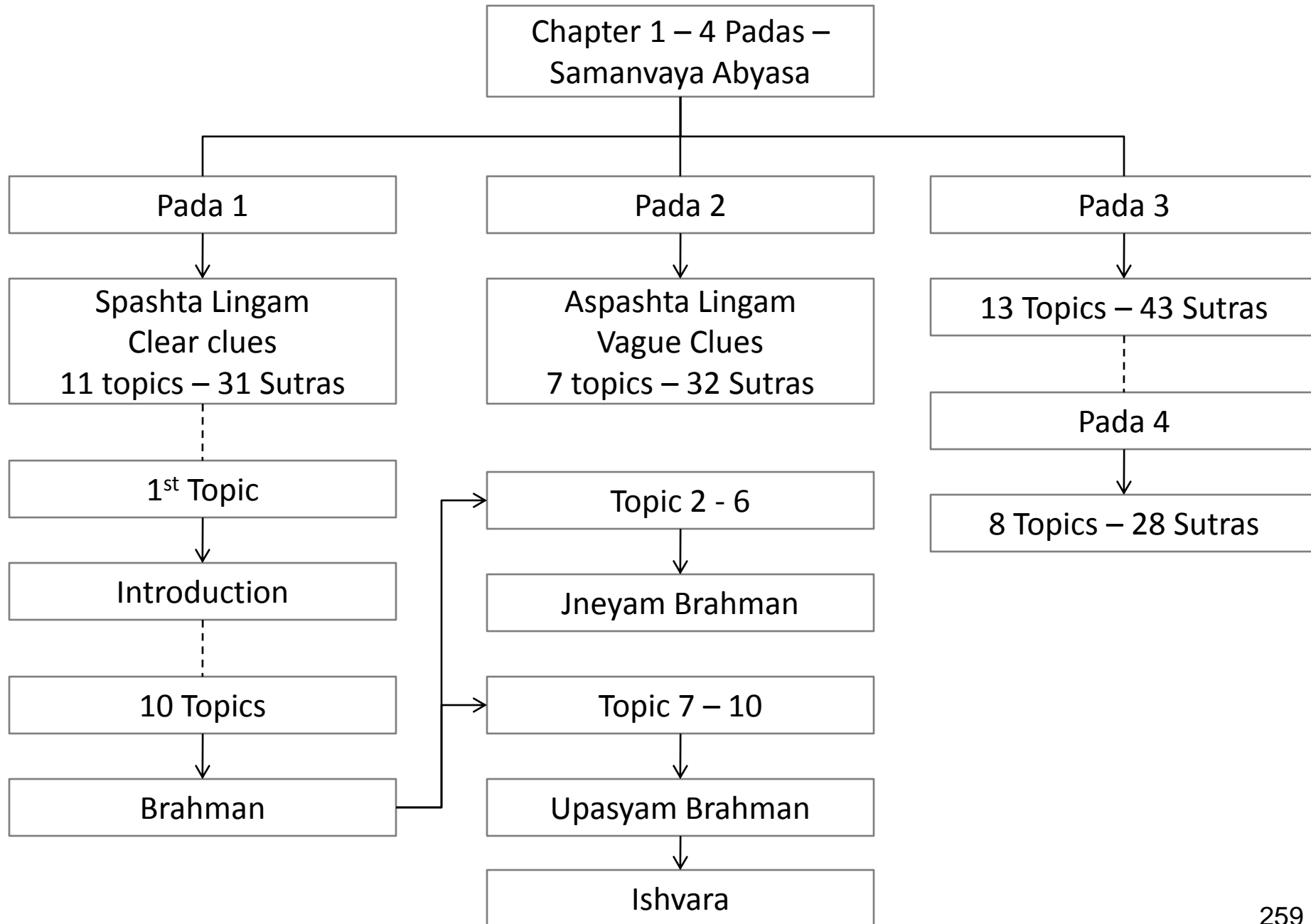
- Glory of Prana is it borrows sentiency, chaitanyam from Atma.
- Having borrowed (100), it lends 10 to Manaha to function, 10 to Indriyas to function... Sthula and Sukshma Shariram.
- Real glory belongs to Atma – Not Mukhya Prana.
- Ashritatvat – means – interpreted in Shastra.
- Jiva lingam is Brahma lingam.

### Conclusion :

- Ultimate supporter of the universe is Chaitanyam / Brahman – ultimate goal.



## 94. Summary 1<sup>st</sup> Chapter – 1<sup>st</sup> Section :



## **Clear Clues :**

- Jagat Karanam (Omnipresence, Omniscience, identity with all).
- Sarva Adhishtanam.
- Jiva Mahatman.
- Sarva Papa Rahita.

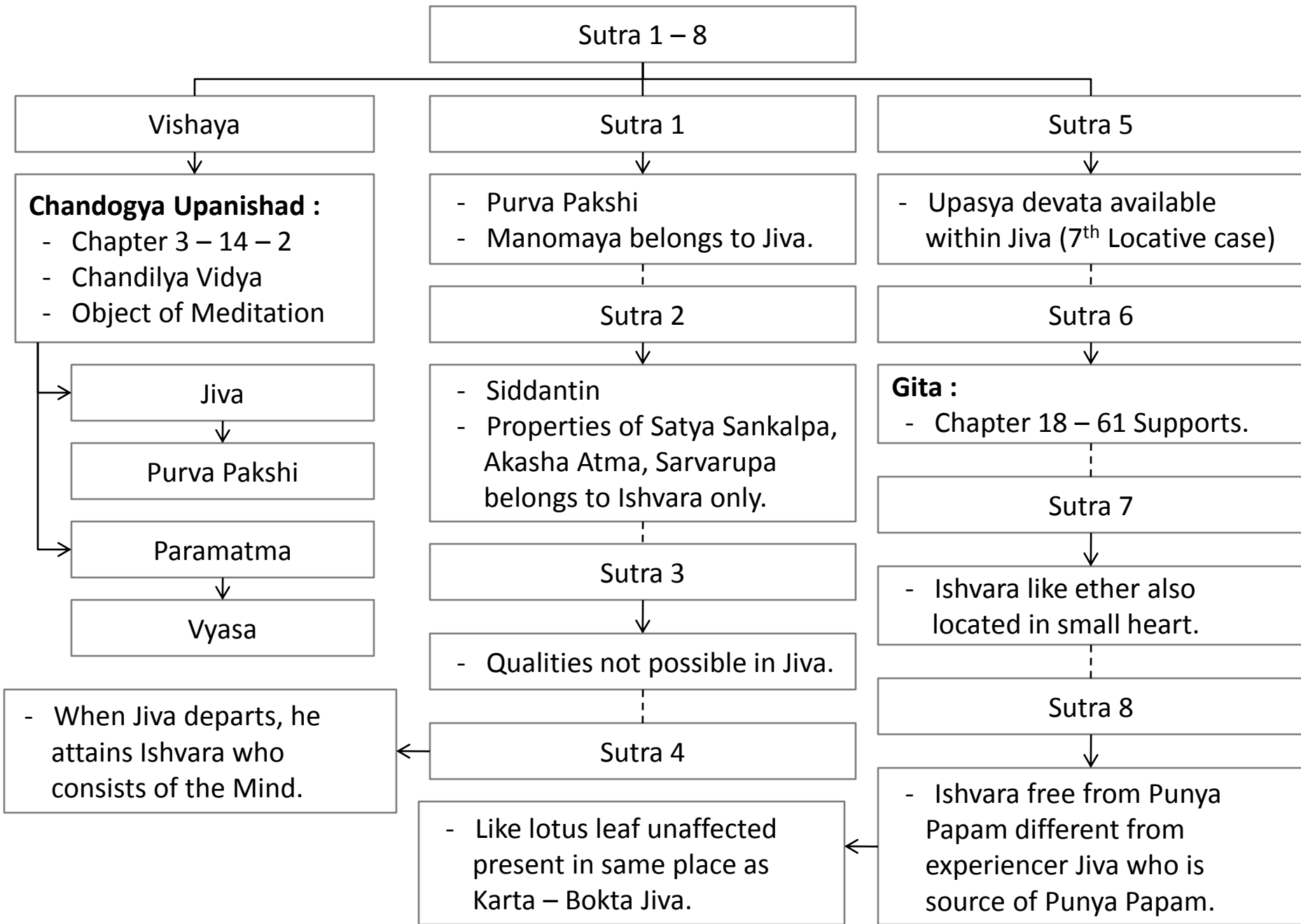
**Chandogya Upanishad : Sandilya Vidya**

- Form and Character of a person in his next life are determined by his desires and thoughts of the present Birth.
- Hence meditate on Brahman who is perfect, Sat Chit – Ananda, immortal, self luminous, eternal, pure, birthless, deathless, infinite. So that you can become identical with him.

Adhikaranam	Sutras	Details
1.	1 – 8	<b>Chandogya Upanishad : III – 14</b> - Being which consists of mind, body with breath is Brahman.
2.	9 – 10	<b>Katho Upanishad : 1 – 2 – 25</b> - Brahmanas and Kshatriyas are food of Brahman.
3.	11 – 12	<b>Katho Upanishad : 1 – 3 – 1</b> - Brahman and individual soul in the body.
4.	13 – 17	<b>Chandogya Upanishad : IV – 15 – 1</b> - Person within the eye is not reflected image, Jivatma but Brahman.

Adhikaranam	Sutras	Details
5.	18 – 20	<b>Brihadaranyaka Upanishad : III – 7 – 3</b> <ul style="list-style-type: none"> <li>- Antaryamin – inner self, ruler mentioned as 5 elements and heaven, sun, moon, stars is Brahman.</li> </ul>
6.	21 – 23	<b>Mundak Upanishad : I – I – 6</b> <ul style="list-style-type: none"> <li>- What can't be seen is Brahman.</li> </ul>
7.	24 – 32	<b>Chandogya Upanishad : V – 11 – 6</b> <ul style="list-style-type: none"> <li>- Atman, Vaisvanaro is Brahman.</li> <li>- Jaimini, Asmarathya, Badari Rishis conceive Brahman as finite possessing head, trunk, feet, and other limbs and organs to facilitate upasana.</li> </ul>



1<sup>st</sup> Adhikaranam (8 Sutras)

## 97. Sutra 1 : [Topic 12 – Sutra 32]

सर्वत्रप्रसिद्धोपदेशात् ।

Sarvatra prasiddhopadesat ।

(That which consists of the mind 'Manomaya' is Brahman) because there is taught (in this text) (that Brahman which is) well-known (as the cause of the world) in the Upanishads. [I – II – 1]

### a) Vishaya :

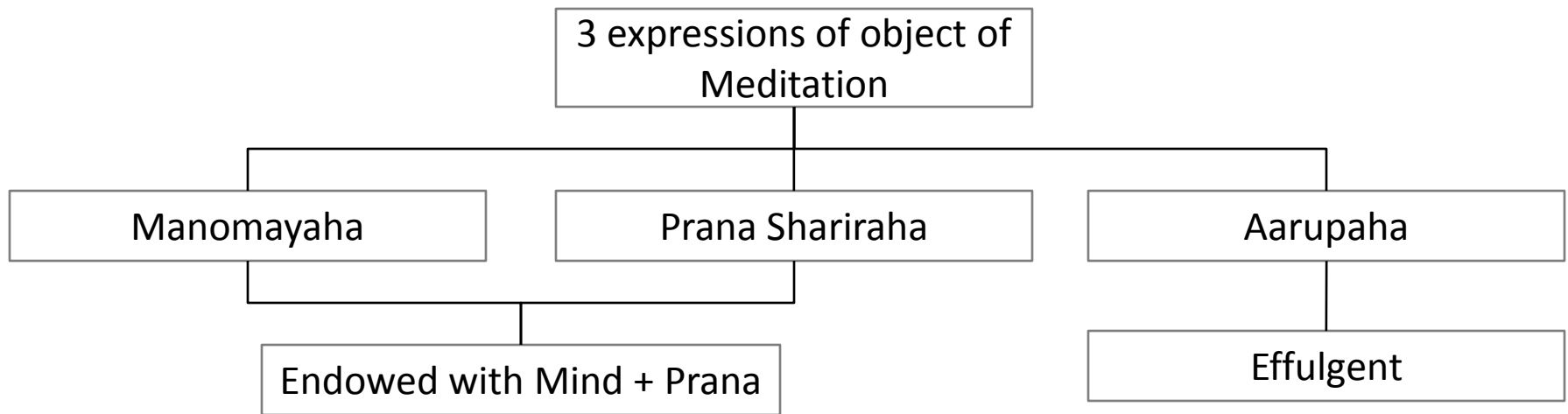
- Object of meditation in Chandilya Vidya – of Chandogya Upanishad 3 – 14 – 2. 

मनोमयः प्राणशरीरो भारूपः सत्यसंकल्प  
आकाशात्मा सर्वकर्मा सर्वकामः सर्वगन्धः  
सर्वरसः सर्वमिदमभ्यात्तोऽवाक्यनादरः ॥ २ ॥

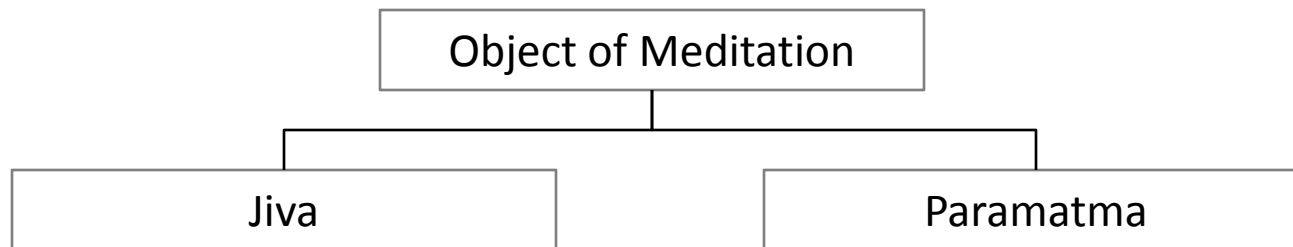
Manomayah pranasariro bharupah satyasankalpa  
akasadma sarvakarma sarvakamah sarvagandhah  
sarvarasah sarvamidamabhyatto'vakyanadarah ॥ 2 ॥

He is controlled by the mind [i.e., his mind decides what he should and should not do]. He has a subtle body, and he is luminous. If he wants something, he never fails to get it. His Self is spotless like the sky. The whole world is his creation. [Desires are many, and] all those desires are his desires. All odours are his; similarly, all tastes are his. He is everywhere in the world. He has no sense organs, and he is free from desires. [3 – 14 – 2]

- Chandilya Vidya taught in 4 sutras.



## b) Samshaya :



## c) Purva Pakshi : Shankhya

- Jiva... is object of Meditation.
- **Reason :**
  - Attributes belong to Jiva, finite, location, smallness.
  - Jiva = Purusha
  - Jagat = Prakrti
  - Does not believe in Ishvara

#### d) Siddhantin :

- Object of meditation is Paramatma.
- Check previous Mantra 3 – 14 – 1.

#### Chandogya Upanishad :



सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत  
अथ खलु क्रतुमयः पुरुषो यथाक्रतुरस्मिँल्लोके  
पुरुषो भवति तथेतः प्रेत्य भवति स क्रतुं कुर्वीत १

Sarvam khalvidam brahma tajjalaniti santa upasita  
atha khalu kratumayah puruso yathakraturasmimloke  
puruso bhavati tathetah pretya bhavati sa kratum kurvita || 1 ||

All this is Brahman. Everything comes from Brahman, everything goes back to Brahman, and everything is sustained by Brahman. One should therefore quietly meditate on Brahman. Each person has a mind of his own. What a person wills in his present life, he becomes when he leaves this world. One should bear this in mind and meditate accordingly. [3–14– 1]

#### Tat Jam :

- World – that which is brought out (Srishti) from Brahman.

#### Tat Jalan :

- That which resolves into Brahman.

#### Tat Anam :

- That which survives, exists in Brahman.

World	Brahman
Karyam	Karanam

- From what one comes, it remains in the same as material cause.
- Whatever is born of anything that is of that Nature only.
- Everything is Ishvara – therefore Shantaha.
- As a man thinks, so he becomes mentally.
- Do Upasana of Sarvatmanaha Brahman.

Gita :



यं यं वाऽपि स्मरन्भावं त्यजत्यन्ते कलेवरम्।  
तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ ८.६ ॥

Whosoever, at the end, leaves the body, thinking of any being, to that being only he goes, O Kaunteya (O son of Kunti), because of his constant thought of that being. [Chapter 8 – Verse 6]

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च।  
मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयः ॥ ८.७ ॥

Therefore, at all times, remember Me and fight, with mind and intellect fixed (or absorbed) in Me; you shall doubtless, come to Me alone. [Chapter 8 – Verse 7]

- Brahman is object of meditation in this life. In next life he will be completely transformed into what he thought of.
- Monitor mental life and do appropriate meditation.
- Monitoring mental biography more important.

## Brahman – 2 Drishti

### Upasya Brahman

- Ishvara Sagunam
- Vyavaharika Drishti.
- Upasaka – Jiva
- Bhedaha, Binnaha

#### Rule in Advaitam :

- Upasana Prakaranam – Establishes Bheda.
- Veda Purva Baga.
- Vyasa wants to establish Vyavaharika Ishvara different from Jiva & Jagat.

### Jneyam Brahman

- Nirguna Ishvara
- Paramartika Drishti
- Discusses Jiva + Ishvara not different, to establish Aikyam.
- Jnana Prakaranam – Establishes Abheda.
- Mahavakya discusses only that knowledge which gives moksha.

#### Mandukya Upanishad :

- Na nirodho... [II – K – 32]
- Veda Anta Baga.

### Mandukya Upanishad :

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।  
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२ ॥

na nirodho na cotpattirna baddho na ca sādhaḥ |  
na mumukṣurna vai mukta ityeṣā paramārthatā || 32 ||

There is neither dissolution, nor birth; neither anyone in bondage, nor any aspirant for wisdom; neither can there be anyone who hankers after liberation, nor any liberated as such. This alone is the Supreme Truth. [II – K – 32]

- Vyasa relies on 3 – 14 – 1 to establish. Upasya Ishvara on this Sutra.
- Meditate on Ishvara endowed with properties, Virtues of mind + prana.
- **Example :**
  - a) Coal + Diamond – Carbon.  
Jiva + World – Brahman
  - b) Ice + Steam - Water
- Chandilya Prakaranam is Upasana Prakaranam and not Jnana Prakaranam.
- It brings out Ishvara different from Jiva.

### **Conclusion :**

- Brahman is Sarvatra Prasiddham as Jagat Karanam.
- Bagawatam – Janmadasya Yataha = Brahman is Jagat Karanam.
- In Brahma sutra, Brahman used for both Sagunam + Nirgunam Brahman.
- Dressed Brahman = Maya = Ishvara.
- Undressed Ishvara = Brahman.
- With tranquility see everything as Brahman.
- For Moksha entry ticket is Samaha Chittam.
- Raaga – Dvesha are looters.

## 98. Sutra 2 : [Topic 12 – Sutra 33]

विवक्षितगुणोपपत्तेश्च ।

Vivakshitagunopapattescha ।

Moreover the qualities desired to be expressed are possible (in Brahman; therefore the passage refers to Brahman). [I – II – 2]

- Because of properties of Satya Sankalpa, Akasha Atma, Sarvarupa Atma in Chandilya Vidya Chandogya Upanishad 3 – 14 – 2, 3, 4 it should refer to Ishvara alone.

### Chandogya Upanishad :



मनोमयः प्राणशरीरो भारूपः सत्यसंकल्प  
आकाशात्मा सर्वकर्मा सर्वकामः सर्वगन्धः  
सर्वरसः सर्वमिदमभ्यात्तोऽवाक्यनादरः ॥ २ ॥

Manomayah pranasariro bharupah satyasankalpa  
akasatma sarvakarma sarvakamah sarvagandhah  
sarvarasah sarvamidamabhyatto'vakyanadarah II 2 II

He is controlled by the mind [i.e., his mind decides what he should and should not do]. He has a subtle body, and he is luminous. If he wants something, he never fails to get it. His Self is spotless like the sky. The whole world is his creation. [Desires are many, and] all those desires are his desires. All odours are his; similarly, all tastes are his. He is everywhere in the world. He has no sense organs, and he is free from desires. [3 – 14 – 2]

एष म आत्मान्तर्हृदयेऽणीयान्व्रीहेर्वा यवाद्व सर्षपाद्वा  
श्यामाकाद्वा श्यामा- कतण्डुलाद्वा एष म  
आत्मान्तर्हृदये ज्यायान्पृथिव्या ज्यायानन्तरिक्षाज्ज्या-  
यान्दिवो ज्यायानेभ्यो लोकेभ्यः ३

Esa ma atmantarhrdaye'niyanvriherva yavadva sarsa-padva  
syamakadva syamakatanduladvaisa ma  
atmantar-hrdaye jyayanprthivya jyayanantariksajjya-  
jandivo jya-yanebhyo lokebhyah II 3 II

My self within my heart is smaller than a grain of rice, smaller than a grain of barley, smaller than a mustard seed, smaller than a grain of millet, smaller even than the kernel of a grain of millet. The Self is my heart is larger than the earth, larger than the mid-region, larger than heaven, and larger even than all these worlds. [3 – 14 – 3]





सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः

सर्वमिदमभ्यात्तोऽवाक्यनादर एष म आत्मान्तर्हृदय  
एतद्ब्रह्मैतमितः प्रेत्याभिसंभवितास्मीति यस्य स्यादद्धा न  
विचिकित्सास्तीति ह स्माह शाण्डिल्यः शाण्डिल्यः ४

Sarvakarma sarvakamah sarvagandhah sarvarasah

sarvamidamabhyatto'vakyanaadara esa ma atmantarhrdaya

etadbrahmaitamitah pretyabhisambhavitasmitya syadaddha na  
vicikitsastiti ha smaha sandilyah sandilyah II 4 II

He who is the sole creator, whose desires are the desires of all, whose odours are the odours of all, whose tastes are the tastes of all, who is everywhere, who has no sense organs, and who is free from desires – he is my Self and is in my heart. He is no other than Brahman. When I leave this body, I shall attain him. He who firmly believes this has no doubt in his mind. [He will surely attain Brahman] This is what Sandilya has said. [3 – 14 – 4]

- **Satya Sankalpa :**

One whose wishes will be fulfilled totally. (Jiva's Sankalpas – not perfectly implemented)

- Sarva Kama / Karma / Gandhas in many Janmas refers to Ishvara tatvam.
- Akashatma – refers to Ishvara.
- Upasana on Ishvara with such qualities benefits Upasaka.

## 99. Sutra 3 : [Topic 12 – Sutra 34]

अनुपपत्तेस्तु न शरीरः

Anupapattestu na saarirah

On the other hand, as (those qualities) are not possible (in it) the embodied (soul is) not (denoted by Manomaya etc.). [I – II – 3]



### Chandogya Upanishad :

एष म आत्मान्तर्हृदयेऽणीयान्व्रीहेर्वा यवाद्व सार्षपाद्वा  
श्यामाकाद्वा श्यामा- कतण्डुलाद्वा एष म  
आत्मान्तर्हृदये ज्यायान्प्रथिव्या ज्यायानन्तरिक्षाज्या-  
यान्दिवो ज्यायानेभ्यो लोकेभ्यः ३

Esa ma atmantarhrdaye'niyanvriherva yavadva sarsa-padva  
syamakadva syamakatanduladvaisa ma  
atmantar-hrdaye jyayanprthivya jyayanantariksajjya-  
jandivo jya-yanebhyo lokebhyah II 3 II

My self within my heart is smaller than a grain of rice, smaller than a grain of barley, smaller than a mustard seed, smaller than a grain of millet, smaller even than the kernel of a grain of millet. The Self is my heart is larger than the earth, larger than the mid-region, larger than heaven, and larger even than all these worlds. [3 – 14 – 3]

- Individual exists only in the body not everywhere.
- **Vedantin** : Ishvara exists everywhere and in the body also.
- Attributes of Sarva Gandhaha etc fits only Ishvara not individual body.
- Jiva not object of meditation.

### Purva Pakshi :

- 3 – 14 – 3 – Upasya devata smaller than Paddy grain.

### Shankara :

- All Jivas including Ant included in Ishvara. Ishvaras body not included in Jiva.
- Gita – Chapter 11 – Vishvaroop Ishvara includes all.
- Vyashti attributes belong to Samashti.

## 100. Sutra 4 : [Topic 12 – Sutra 35]

कर्मकर्तृव्यपदेशाच्च ।

Karmakartrivvyapadesaccha ।

Because of the declaration of the attainer and the object attained. He who consists of the mind (Manomaya) refers to Brahman and not to the individual soul. [I – II – 4]

### Chandogya Upanishad :



सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः  
सर्वमिदमभ्यात्तोऽवाक्यनादर एष म आत्मान्तर्हृदय  
एतद्ब्रह्मैतमितः प्रेत्याभिसंभवितास्मीति यस्य स्यादद्धा न  
विचिकित्सास्तीति ह स्माह शाण्डिल्यः शाण्डिल्यः ४

Sarvakarma sarvakamah sarvagandhah sarvarasah  
sarvamidamabhyatto'vakyanaadara esa ma atmantarhrdaya  
etadbrahmaitamitah pretyabhisambhavitasmitya syadaddha na  
vicikitsastiti ha smaha sandilyah sandilyah II 4 II

He who is the sole creator, whose desires are the desires of all, whose odours are the odours of all, whose tastes are the tastes of all, who is everywhere, who has no sense organs, and who is free from desires – he is my Self and is in my heart. He is no other than Brahman. When I leave this body, I shall attain him. He who firmly believes this has no doubt in his mind. [He will surely attain Brahman] This is what Sandilya has said. [3 – 14 – 4]

- Because of clear statement of Jiva reaching Upasya Devata after Death.
- Etam iti Pretya Asambavita Asmi.
- Jiva = Kartru – subject, karma (here) = Object = Brahman.

## 101. Sutra 5 : [Topic 12 – Sutra 36]

शब्दविशेषात् ।

Sabdaviseshat ।

Because of the difference of words. [I – II – 5]

- See Parallel in Chandogya Upanishad : Shatapatha Brahmanam



सेयं देवतैर्ज्ञात हन्ताहमिमास्तिस्त्रो देवता अनेन  
जीवेनात्मनानुप्रविश्य ना-मरूपे व्याकरवाणीति २

**Seyam devataiksata hantahamimastisro devata anena  
jivenatmananupravisya namarupe vyakaravaniti II 2 II**

That god [Existence] decided : Entering into these three deities [fire, water, and earth], as the individual self, I shall manifest myself in many names and forms. [6 – 3 – 2]

- Description of Ishvara in Chandilya and Shatapata identical.

### Brihadaranyaka Upanishad :

मनोमयोऽयं पुरुषो भाःसत्यस्तस्मिन्नन्तर्हृदये,  
यथा व्रीहिर्वा यवो वा ; स एष सर्वस्येशानः,  
सर्वस्याधिपतिः, सर्वमिदं प्रशास्ति यदिदं किंच ॥ १ ॥

**manomayo'yam puruṣaḥ, bhāḥ satyaḥ tasminn antar-hṛdaye  
yathā vṛīhir vā yāvo vā. sa eṣa sarvasyeśānaḥ,  
sarvasyādhipatiḥ, sarvam idaṁ praśāsti yad idāṁ kiṁ ca II 1 II**

This being identified with the mind and resplendent (is realised by the Yogins) within the heart like a grain of rice of barley. He is the lord of all, the ruler of all, and governs whatever there is. [V – VI – 1]

- Yatha Vrihirva yavova kamakova shamaka tandulova, Evam Ayam Antaratman Purushaha Hiranmayaha.
- Upasya Devata Extremely subtle like grains within paddy.
- Ishvara Available within Jiva. (7<sup>th</sup> Locative case).

<b>1<sup>st</sup> Case – Nominative</b>	<b>7<sup>th</sup> Case – Locative</b>
Content	Container
Water	Pot
Devata	Jiva
Purusha	Antaratman

- Upasya Devata + Jiva different.

## 102. Sutra 6 : [Topic 12 – Sutra 37]

स्मृतेश्च ।

Smritescha ।

From the Smriti also (we know the embodied self or the individual soul is different from the one referred to in the text under discussion). [I – II – 6]

Gita :



ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।  
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ १८.६१ ॥

The Lord dwells in the hearts of all beings, O Arjuna, causing all beings, by His illusive power, to revolve, as if mounted on a machine. [Chapter 18 – Verse 61]

- Gita smriti also supports.
- Ishvara is Hridaya staha.
- Upasya Devata in the Hridayam, Intellect, Sakshi Rupena in Antahkaranam.

### 103. Sutra 7 : [Topic 12 – Sutra 38]

अर्भकौकस्त्वात्तद्व्यपदेशाच्च नेति चेन्न निचाय्यत्वादेवं व्योमवच्च ।

Arbhakaukastvattadvypadesaccha neti chet na nichayyatvadevam vyomavaccha

If it be said that (the passage does) not (refer to Brahman) on account of the smallness of the abode (mentioned i.e. the heart) and also on account of the denotation of that (i.e. of minuteness) we say, No; because (Brahman) has thus to be meditated and because the case is similar to that of ether. [I – II – 7]

#### Purva Pakshi :

- I can't accept Upasya Devata is Ishvara located in small heart Chandogya Upanishad [3 – 14 – 3] and Gita [18 – 61]



एष म आत्मान्तर्हृदयेऽणीयान्व्रीहेर्वा यवाद्व सार्षपाद्वा  
श्यामाकाद्वा श्यामा- कतरण्डुलाद्वा एष म  
आत्मान्तर्हृदये ज्यायान्पृथिव्या ज्यायानन्तरिक्षाज्या-  
यान्दिवो ज्यायानेभ्यो लोकेभ्यः ३

**Esa ma atmantarhrdaye'niyanvriherva yavadva sarsa-padva  
syamakadva syamakatanguladvaisa ma  
atmantar-hrdaye jyayanprthivya jyayanantariksajjya-  
jandivo ज्या-यानेभ्यो लोकेभ्यः ॥ 3 ॥**

My self within my heart is smaller than a grain of rice, smaller than a grain of barley, smaller than a mustard seed, smaller than a grain of millet, smaller even than the kernel of a grain of millet. The Self is my heart is larger than the earth, larger than the mid-region, larger than heaven, and larger even than all these worlds. [3 – 14 – 3]

#### Gita :



ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।  
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ १८.६१ ॥

The Lord dwells in the hearts of all beings, O Arjuna, causing all beings, by His illusive power, to revolve, as if mounted on a machine. [Chapter 18 – Verse 61]

Content	Smaller	Than	Container
Pen	In	Pocket	Ok
Car	In	Pocket	Not ok
Ishvara	In	Heart	Not ok
Jiva	In	Heart	Ok

### Shankara :

- Location and size – for imagination, Upasana, not factual.
- Superimposition for meditation.
- Like Shiva lingam for Rudra Abhishekam.
- Limitations belong to objects not to Akasha.

### 1<sup>st</sup> Mistake :

- Space is within hall / consciousness within.
- Fact – hall in space / body in consciousness.
- Ishvara is in the heart means, in the heart also, not limited.
- Ishvara outside means in 14 Lokas also (All pervading).
- Akasha assumed in hall for Vyavahara, similarly all pervading Ishvara.
- Assumed in Heart for Upasana.

### Conventional Meaning :

- Ram is in the office (not at Home). Here different.



## 104. Sutra 8 : [Topic 12 – Sutra 39]

सम्भोगप्राप्तिरिति चेत् न वैशेष्यात् ।

Sambhogapraprtiriti chet na vaiseshyat ।

If it be said that (being connected with the hearts of all individual souls to) Its (Brahman's) Omnipresence, it would also have experience (of pleasure and pain) (we say) not so, on account of the difference in the nature (of the two). [I – II – 8]

- If Purva Pakshi objects that God will be subject to experience of Sukham and Dukham due to Aikyam, oneness, then it is not true.
- There is difference between embodied soul and supreme God.

Embodied Soul	Supreme God
<ul style="list-style-type: none"><li>- Agent, experiencer of happiness and sorrow, source of Punya – Papam.</li><li>- Due to proximity God may appear to have Joy / sorrow.</li></ul> <p><b>Example :</b></p> <ul style="list-style-type: none"><li>- Space – not burnt by Fire.</li><li>- Experience of soul is due to ignorance of oneness with God and ignorance of fact that and Brahman can't be touched by Joy + Sorrow.</li></ul>	<ul style="list-style-type: none"><li>- Free from Punya Papam.</li><li>- Nondual.</li></ul>

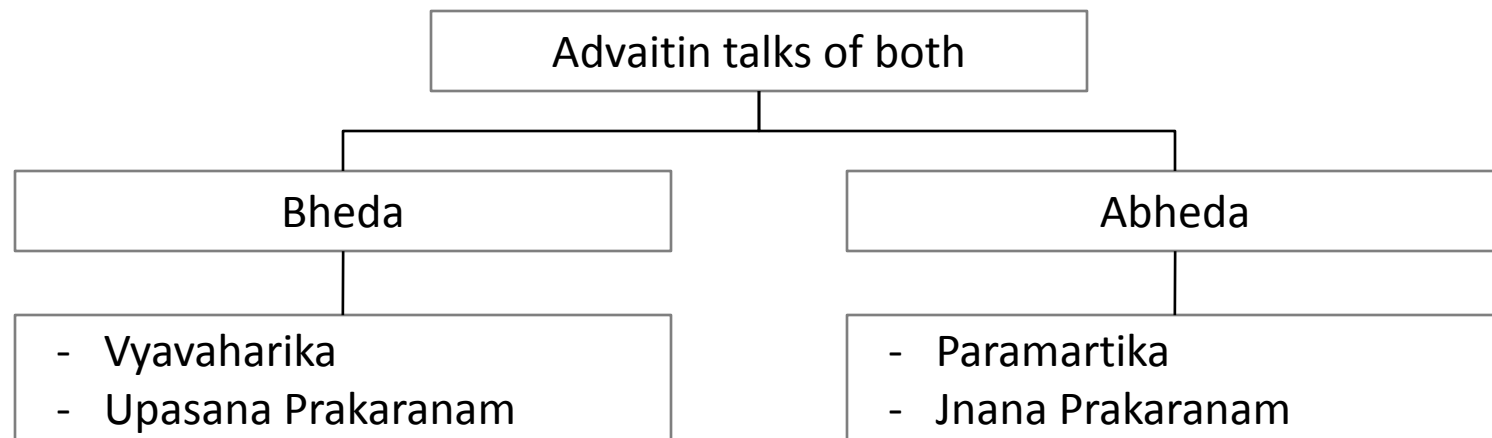
## Purva Pakshi :

### Dva Suprana Example :

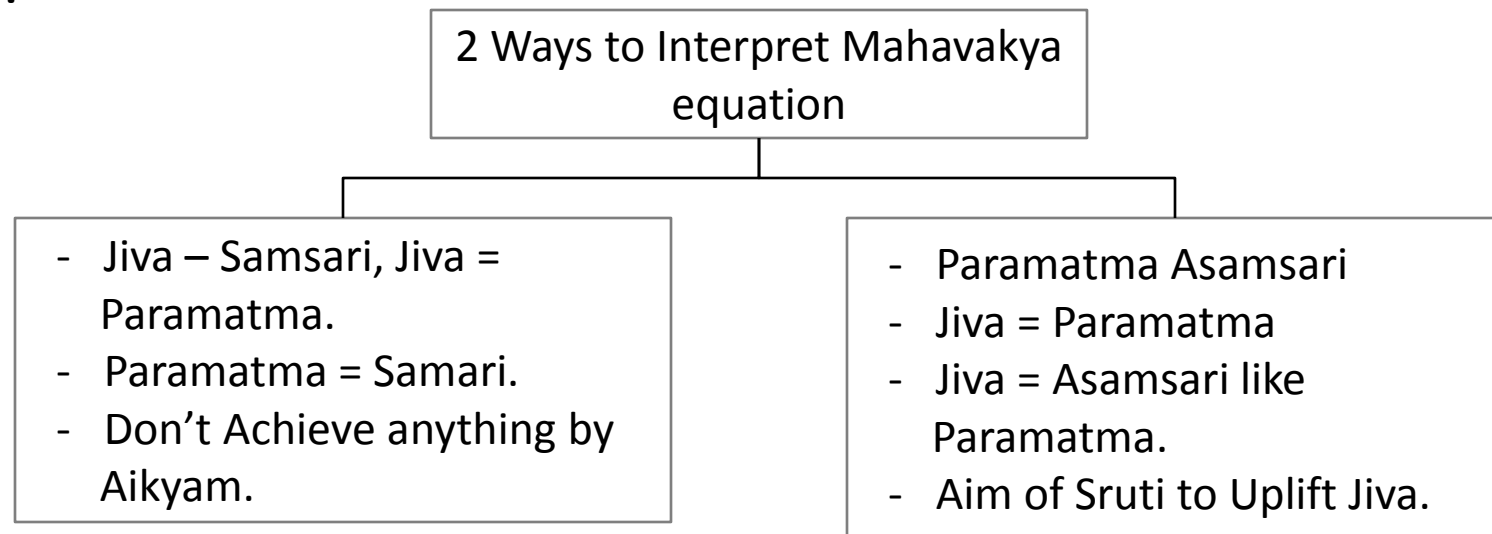
Jiva – Upasaka	Paramatma Upasyam
a) In the heart	a) In the heart
b) Chetanam	b) Chetanam
c) Experiences Sambhoga – Sukham + Dukham in the mind.	<b>c) Inference :</b> <ul style="list-style-type: none"><li>- Paramatma in the heart also must suffer.</li><li>- Sannidhyamatrena.</li></ul> <b>Example :</b> <ul style="list-style-type: none"><li>- In hospital – suffer others pain.</li></ul>

### Siddantin :

Jiva	Ishvara
<ul style="list-style-type: none"><li>- Endowed with Punya Papam</li><li>- Samsari</li><li>- Cloth gets wet &amp; suffers water.</li></ul>	<ul style="list-style-type: none"><li>- Punya papa Rahitaha.</li><li>- Nitya mukta svarupa, even though present in same place.</li><li>- Akashavatu, lotus leaf Vatu.</li></ul>

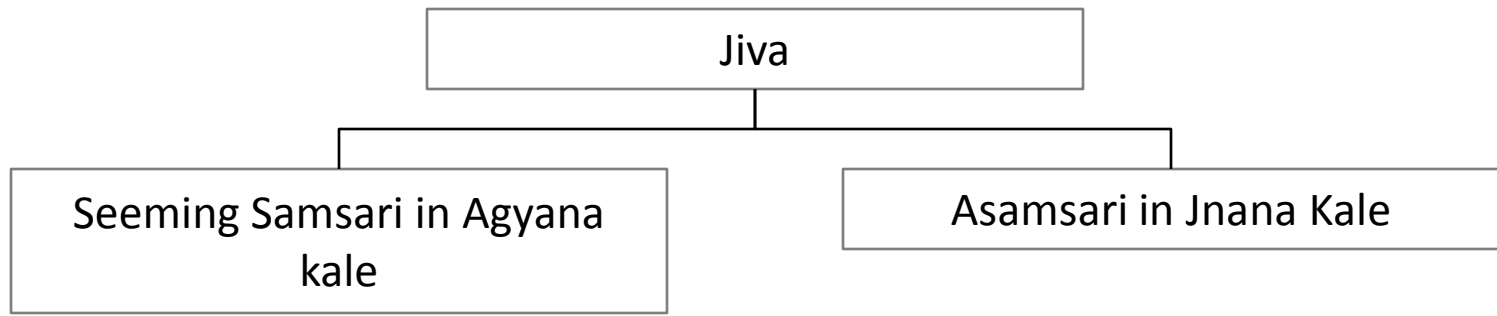


**Shankara :**



**Start with Paramatma :**

- Asamsari, Punya Papa Rahitaha, Shudhaha, Mukta, Sarva kalyana guna Kalaha.



**Conclusion :**

**Chandogya Upanshad :**



मनोमयः प्राणशरीरो भारूपः सत्यसंकल्प  
आकाशात्मा सर्वकर्मा सर्वकामः सर्वगन्धः  
सर्वरसः सर्वमिदमभ्यात्तोऽवाक्यनादरः ॥ २ ॥

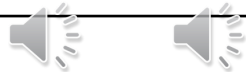
**Manomayah pranasariro bharupah satyasankalpa  
akasaatma sarvakarma sarvakamah sarvagandhah  
sarvarasah sarvamidamabhyatto'vakyanadarah ॥ 2 ॥**

He is controlled by the mind [i.e., his mind decides what he should and should not do]. He has a subtle body, and he is luminous. If he wants something, he never fails to get it. His Self is spotless like the sky. The whole world is his creation. [Desires are many, and] all those desires are his desires. All odours are his; similarly, all tastes are his. He is everywhere in the world. He has no sense organs, and he is free from desires. [3 – 14 – 2]

- Object of meditation in Chandogya Upanishad Chandilya Vidya 3 – 14 – 2 is Ishvara.  
8 reasons given by Siddantin.
- Sarvayapi, Sarvakama, Sarvagandha, fit Paramatma only.

Upasyam Brahman	Jneyam Brahman
<p>a) Chandilya Vidya 3<sup>rd</sup> Chapter – 14 Section.</p> <ul style="list-style-type: none"> <li>- Tat Jalan – Srishti, Sthithi, Karanam Brahman.</li> </ul>	<p>a) <b>Taittiriya Brahmanda Valli :</b></p> <ul style="list-style-type: none"> <li>- Karanam Brahman</li> <li>- Tasmad va etasmat.. [II – V – 2]</li> </ul> <p><b>Brigu Valli :</b></p> <ul style="list-style-type: none"> <li>- Yatho va imani.... [III – I - 2]</li> </ul>

## Taittiriya Upanishad :



तस्यैष एव शरीर आत्मा । यः पूर्वस्य ।  
तस्माद्वा एतस्माद्विज्ञानमयात् ।  
अन्योऽन्तर आत्माऽऽनन्दमयः । तेनैष पूर्णः ।  
स वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।  
अन्वयं पुरुषविधः । तस्य प्रियमेव शिरः ।  
मोदो दक्षिणः पक्षः । प्रमोद उत्तरः पक्षः ।  
आनन्द आत्मा । ब्रह्म पुच्छं प्रतिष्ठा ।  
तदप्येष श्लोको भवति ॥ २ ॥

tasyaisa eva sarira atma, yah purvasya,  
tasmadva etasmadvijnanamayat,  
anyo'ntara atmanandamayah, tenaisa purnah,  
sa va esa purusavidha eva, tasya purusavidhatam,  
anvayam purusavidhah, tasya priyameva sirah,  
modo daksinah paksah, pramoda uttarah paksah,  
ananda atma, brahma puccham pratistha,  
tadapyesa sloko bhavati ॥ 2 ॥

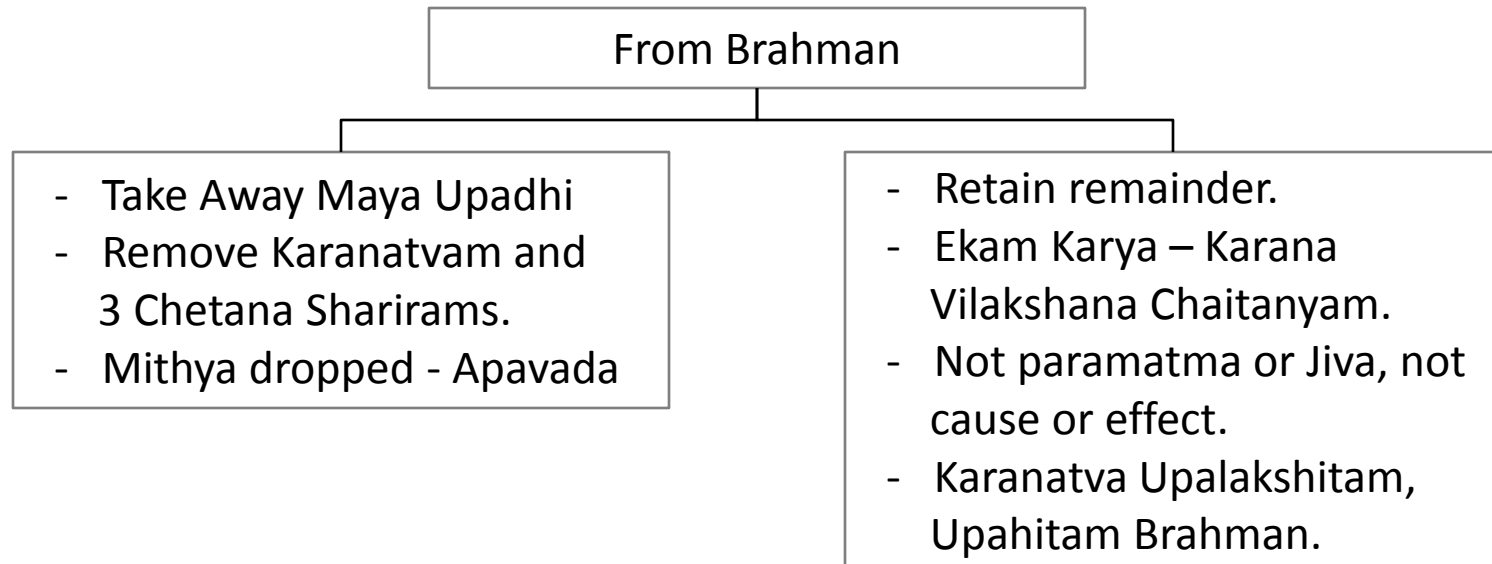
Of that, of the former, this one verily is the embodied self, different from this self made up of intellect (vijnanamaya) is another self within, formed of bliss (anandamaya). By this, that is filled (by anandamaya the vijnanamaya is full). It also has the shape of man. According to the human form of that is the human form of this. Of it, joy (priya) is the right side, rejoicing (moda) is the left side, and bliss (pramoda) is the trunk. Brahman is the tail support. There is this following Vaidika verse about it. [II – V – 2]

त होवाच । यतो वा इमानि भूतानि जायन्ते ।  
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।  
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत् ।  
स तपस्तप्त्वा ॥ २ ॥

tagmhovaca, yato va imani bhutani jayante,  
yena jatani jtvanti, yatprayantyabhisamvisanti,  
tadvijijnasasa, tad brahmeti, sa tapo'tapyata,  
sa tapastaptva ॥ 2 ॥

To him (Bhrgu) he (varuna) a gain said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that seekest thou to know. That is Brahman”. He, (Bhrgu) performed penance ; and after having done penance.... [III – I – 2]

Upasyam Brahman	Jneyam Brahman
b) Maya Sahita Upasya Brahman.	b) Maya Rahita Jneyam Nirgunam Brahman. - Shudham Brahman, Karya Karana Vilakshanam Brahman.
c) Karanatvam retained till the end. - Sarva kalyana guneiva nilayam. - karanatva visishtam Brahman.	c) <b>2 stage rocket launch :</b> - Adyaropa – stage 1. - Karanam Brahman introduced. - Brahman given 3 status – karanatvam, maya sahitam, sagunatvam. <b>Stage 2 :</b> - Tat tvam asi. - Student does Baga Tyaga Lakshanam.



## 2<sup>nd</sup> Adhikaranam (2 Sutras)

### 105. Sutra 9 : [Topic 13 – Sutra 40]

अत्ता चराचरग्रहणात् ।

Atta characharagrahanat ।

The Eater (is Brahman), because both the movable and immovable (i.e. the whole world) is taken (as His food). [I – II – 9]

### Katho Upanishad :



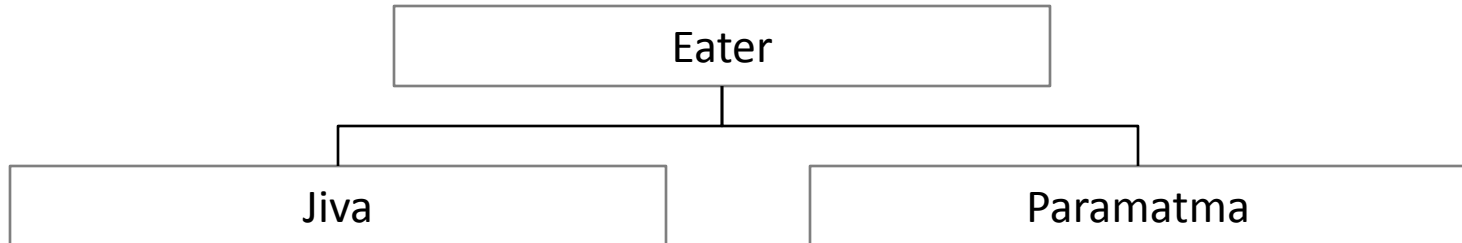
यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः ।  
मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः ॥ २५ ॥  
इति काठकोपनिषदि प्रथमाध्याये द्वितीया वल्ली ॥

Yasya Brahma ca ksatram ca, ubhe bhavata odanah,  
Mrtyur-yasyo-pasecanam ka, ittha veda yatra sah II 25 II  
Iti Kathakopanishadi prathamadhyaye dvitiya valli

To whom the brahmana and the ksatriya classes are (as it were) but cooked rice and death itself is a condiment (curry or pickle), how can one thus know where that Atman is! (Thus ends the Second Valli of the First Chapter). [I – II – 25]

### Samshaya :

- Who is Atta eater in the mantra?



## Purva Pakshi :

- Atta – Eater – Jiva
  - Bokta, Samsari
  - Mundak Mantra – Dva Suparna – Jiva – eater.

## Siddantin :

- **Atta – Eater :**
  - Paramatma.
  - Eater of Prapancha – Srishti, Sthithi, Laya Karta.
  - Asamsari.
  - See context katha Upanishad : 1 – 2 – 14 to 1 – 2 – 25.
  - **Jiva** : Eater of Karma Phalam.
  - Time disintegrates + swallows creation.
- **Paramatma :**  
Swallower of time, consumer of time.
- Time born in Paramatma, exists in Paramatma, dissolves in Paramatma.



## Dakshinamurthy Stotram :



देहं प्राणमपीन्द्रियाण्यपि चलां बुद्धिं च शून्यं विदुः  
स्त्रीबालान्धजडोपमास्त्वहमिति भ्रान्ता भृशं वादिनः ।  
मायाशक्तिविलासकल्पितमहाव्यामोहसंहारिणे  
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥५॥

Deham Praannam-Api-Indriyaanny-Api Calaam Buddhim Ca Shuunyam Viduh  
Strii-Baala-Andha-Jaddo(a-U)pamaas-tv[u-]Aham-Iti Bhraantaa Bhrsham Vaadinah |  
Maayaa-Shakti-Vilaasa-Kalpita-Mahaa-Vyaamoha-Samhaarinne  
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||5||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) Those who Consider the Body or Prana (Vital Force) or Sense Organs or the Changing Mind or the Void (Total Non-Existence) as the "I", are Like a Naive Innocent Girl Child, or a Blind, or a Dull-Headed; they are Deluded but they Vehemently Assert their Points, The Inner Guru Destroys this Great Delusion Created by the Play of the Power of Maya, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 5]

- World + time rise together from Paramatma and resolve into Paramatma.
- Paramatma swallows universe including space.
- Paramatma is locationless, timeless.
- Paramatma creates time + space, sustains time + space, resolves time + space unto himself. He is beyond time + space.
- Paramatma is eater of whole world including time and space.

## Katho Upanishad :



यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः ।  
मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः ॥ २५ ॥  
इति काठकोपनिषदि प्रथमाध्याये द्वितीया वल्ली ॥

Yasya Brahma ca ksatram ca, ubhe bhavata odanah,  
Mrtyur-yasyo-pasecanam ka, ittha veda yatra sah || 25 ||  
Iti Kathakopanishadi prathamadhyaye dvitiya valli

To whom the brahmana and the ksatriya classes are (as it were) but cooked rice and death itself is a condiment (curry or pickle), how can one thus know where that Atman is! (Thus ends the Second Valli of the First Chapter). [I – II – 25] 287

- Yasya Brahma, for him world is food.
- Saha Yasya



Jiva, Paramatma or, Agni Deivata.

अत्ता चराचरग्रहणात् ।

Atta characharagrahanat ।

The Eater (is Brahman), because both the movable and immovable (i.e. the whole world) is taken (as His food). [I – II – 9]

- Atta Chara Achara Grahanat



Eater in Katho Upanishad 1 – 2 – 25

- Food not dosa – Local food of Jiva but entire cosmos – Animate mobile, and inanimate immobile.

**Order of Consumption :**

Eater	Eaten
Jalam	Prithvi
Agni	Jalam
Vayu	Agni
Akasha	Vayu
Brahman	Akasha

Jiva	Agni	Paramatma
- Limited consumer of Karma Phalam	- Limited Consumer of only oblations	- Limitless consumer of Chara + Achara

Fro Ishvara	
Food	Side Dish
Cosmos	Kala

- Because of mention of reference to mobile, immobile Prapancha, as food. Therefore it has to be paramatma not Jiva or Agni.
- Brahmana and Kshatriya – Representative of Chara + Achara.

**Purva Pakshi :**

**Mundak Upanishad :** 

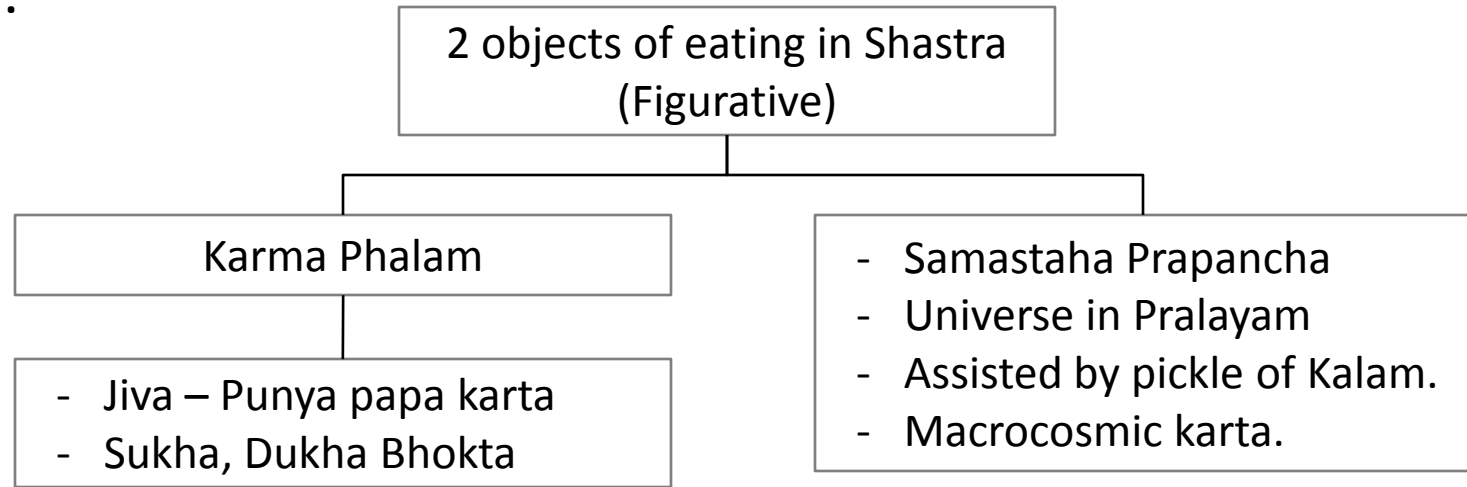
द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।  
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १ ॥

Dvau suparna sayuja sakhaya samanam vrksam parisasvajate I  
tayor anyah pippalam svadv-atty-anasnan anyo abhicakasiti II 1 II

Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]

- Jiva – Karta – Bokta – Eater – Samsari
- Paramatma – Akarta – Abokta - Asamsari

## Shankara :



## Purva Pakshi :

- Agni – consumer of all things.
- Except air + space.
- Vaishvanara agni – only for eatables.
- Pralaya Agni – Prithvi + Jalam.

## 106. Sutra 10 : [Topic 13 – Sutra 41]

प्रकरणाच्च ।

Prakaranaccha ।

And on account of the context also the (eater is Brahman). [I – II – 10]

### Vyasa's 2<sup>nd</sup> Reason :

- Because of Paramatma in this context another reason for paramatma to be eater.

### Question in Katho Upanishad :



सर्वे वेदा यत्पदमामनन्ति तपांसि सर्वाणि च यद्वदन्ति ।

यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संग्रहेण ब्रवीम्यमित्येतत् ॥ १५ ॥

Sarve veda yat padam amananti tapamsi sarvani ca yad vadanti,

Yad icchanto brahma-caryam caranti tat te padam sangrahena bravimy-om-ity-etad II 15 II

Yama said : The goal (word) which all the Veda-s declare of (praise), which all penances proclaim, and wishing for which they lead the life of Brahmacarin, that goal (word) I will briefly tell thee. It is Om.” [I – II – 15]

### Answer :



न जायते म्रियते वा विपश्चिन् नायं कुतश्चिन्न बभूव कश्चित् ।

अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १८ ॥

Na jayate mriyate va vipascit nayam kutascinn babhuva kascit,

Ajo nityah sasvato'yam purano na hanyate hanyamane sarire II 18 II

“The intelligent Atman is not born, nor does He die. He did not spring from anything, and nothing sprang from him. This unborn, eternal. Everlasting, ancient, is not slain even when the body is destroyed. [I – II – 18]

हन्ता चेन्मन्यते हन्तुं हतश्चेन्मन्यते हतम् ।

उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९ ॥

Hanta cen-manyate hantum, hatas-cen-manyate hatam ;

Ubhau tau na vijanito, nayam hanti na hanyate II 19 II

If the slayer thinks “I slay,” and if the slain thinks, “I am slain,” then both of them do not know well. This slays not nor is This slain. [I – II – 19]

## Katho Upanishad :



अणोरणीयान्महतो महीयान आत्माऽस्य जन्तोर्निहितो गुहायाम् ।  
तमक्रतुः पश्यति वीतशोको धातुप्रसादान्महिमानमात्मनः ॥ २० ॥

Anor-aniyan mahato mahiyan Atmasya jantor-nihito guhayam,  
Tam-akratuh pasyati vita-soko dhatuh prasadan-mahimanam-atmanah ॥ 20 ॥

The Atman that is subtler than the subtlest, and greater than the greatest, is seated in the cavity of heart of each living being. He, who is free from willing and wishing, with his mind and senses composed, beholds the majesty of the Self and becomes free from sorrow. [I – II – 20]

आसीनो दूरं व्रजति शयानो याति सर्वतः ।  
कस्तं मदामदं देवं मदन्यो ज्ञातुमर्हति ॥ २१ ॥

Asino duram vrajati, sayano yati sarvatah,  
Kastam mada-madam devam, madanyo jnatum-arhati ॥ 21 ॥

Sitting he travels far ; lying he goes everywhere, who else, therefore, save myself is able to comprehend the God, who rejoices and rejoices not? [I – II – 21]

अशरीरं शरीरेष्वनवस्थेष्ववस्थितम् ।  
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ २२ ॥

Asariram sariresu anavasthesva-vasthitam,  
Mahantam vibhum atmanam matva dhiro na socati ॥ 22 ॥

The wise man, who knows the Atman as bodiless, seated firmly in perishable bodies, great and all-pervading, does never grieve. [I – II – 22]

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।  
यमेवैष वृणुते तेन लभ्यः तस्यैष आत्मा विवृणुते तनूँ स्वाम् ॥ २३ ॥

Na ayam-atma pravacanena labhyo na medhaya na bhuna srutena,  
Yam evaisa vrnute tena labhyah tasyaisa atma vivrnute tanum svam ॥ 23 ॥

This Atman cannot be attained by the study of Veda-s nor by intelligence, not by much hearing. It is gained by him who chooses (prays to) this (Atman) alone. To him this Atman reveals Its true nature. [I – II – 23]

## Katho Upanishad :



नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ।  
नाशान्तमानसो वाऽपि प्रज्ञानेनैनमाप्नुयात् ॥ २४ ॥

Na-virato duscaritan, nasanto nasama-hitah,  
Nasanta-manaso va'pi, prajnane-naina-mapnuyat ॥ 24 ॥

But he who has not turned away from bad conduct, whose senses are not subdued, whose mind is not concentrated, whose mind is not pacified, can never obtain this Atman by knowledge. [I – II – 24]

यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः ।  
मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः ॥ २५ ॥

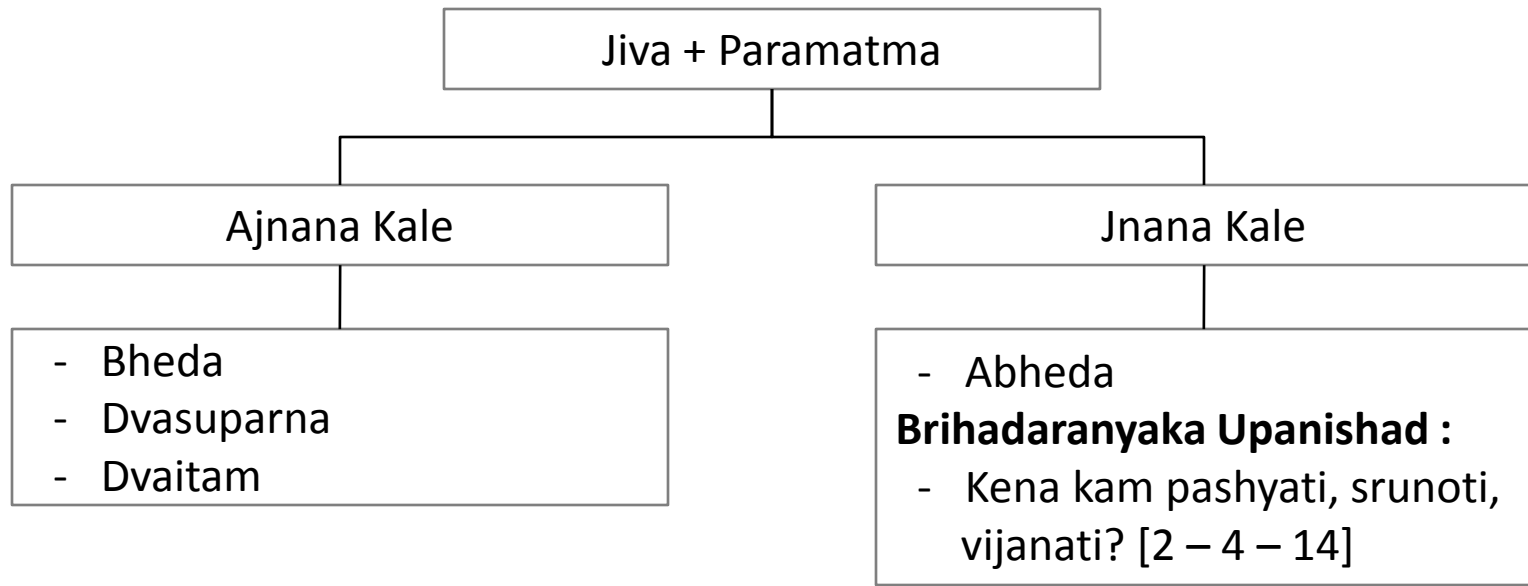
Yasya Brahma ca ksatram ca, ubhe bhavata odanah,  
Mrtyur-yasyo-pasecanam ka, ittha veda yatra sah ॥ 25 ॥

To whom the brahmana and the ksatriya classes are (as it were) but cooked rice and death itself is a condiment (curry or pickle), how can one thus know where that Atman is! [I – II – 25]

- Paramatma is Janma – Marana Rahitaha.
- Jiva goes through cycle of Birth + Death.

## Shankara :

- 4<sup>th</sup> line of Chapter 1 – 2 – 25 gives answer.
- Who can know this eater? Incomprehensible.
- Who can know where the eater is? Locationless Paramatma.
- Durvigneyam – Sukshma Vastu.
- Eater has no location + time because he is eater of space + time.



### Brihadaranyaka Upanishad :

यत्र हि द्वैतमिष भवति तदितर इतरं जिघ्रति, तदितर इतरं पश्यति, तदितर इतरं शृणोति, तदितर इतरमभि-  
वदति, तदितर इतरं मनुते, तदितर इतरं विजानाति ; यत्र  
चा अस्य सर्वमात्मैवाभूत्तत्केन कं जिघ्रेत्, तत्केन कं  
पश्येत्, तत्केन कं शृणुयात्, तत्केन कमभिवदेत्, तत्केन  
कं मन्वीत्, तत्केन कं विजानीयात् ? येनेदं सर्वं विजानाति  
तं केन विजानीयात् ? विज्ञातारमरे केन विजानीयादिति ॥ १४ ॥

yatra hi dvaitam iva bhavati, tad itara itaram jighrati, tad itara  
itaram paśyati, tad itara itaram śrṇoti, tad itara itaram abhivadati,  
tad itara itaram manute, tad itara itaram vijānāti. yatra tv asya  
sarvam ātmāivābhūt, tat kena kaṁ jighret, tat kena kam paśyet,  
tat kena kaṁ śrṇuyat, tat kena kam abhivadet, tat kena kam manvīta,  
tat kena kaṁ vijānīyāt? yenedam sarvaṁ vijānāti, taṁ kena vijānīyāt,  
vijñātāram are kena vijānīyād iti || 14 ||

Because when there is duality, as it were, then one smells something, one sees something, one hears something, one speaks something, one thinks something, one knows something. (But) when to the knower of Brahman everything has become the Self, then what should one smell and through what, what should one see and through what, what should one hear and through what, what should one speak and through what, what should one think and through what, what should one know and through what? Through what should one know That owing to which all this is known – through what, O Maitreyi, should one know the Knower? [II – IV – 14]



## Conclusion :

- Paramatma alone eater, of Samashti Prapancha in Katho Upanishad Mantra  
1 – 2 – 25.



यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः ।  
मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः ॥ २५ ॥

Yasya Brahma ca ksatram ca, ubhe bhavata odanah,  
Mrtyur-yasyo-pasecanam ka, ittha veda yatra sah ॥ 25 ॥

To whom the brahmana and the ksatriya classes are (as it were) but cooked rice and death itself is a condiment (curry or pickle), how can one thus know where that Atman is! [1 – 2 – 25]

### 3<sup>rd</sup> Adhikaranam

#### Guha Pratishta Adhikaranam – 2 Sutras

##### 107. Sutra 11 : [Topic 14 – Sutra 42]

गुहां प्रविष्टावात्मानौ हि तद्दर्शनात् । Guham pravistavatmanau hi taddarsanat ।

The two who have entered into the cavity (of the heart) are indeed the individual soul and the Supreme Soul, because it is so seen. [I – II – 11]

##### Katho Upanishad :



ऋतं पिबन्तौ सुकृतस्य लोके गुहां प्रविष्टौ परमे परार्धे ।  
छायातपौ ब्रह्मविदो वदन्ति पञ्चाग्नयो ये च त्रिणाचिकेताः ॥ १ ॥

Rtam pibantau suktasya loke, guham pravistau parame parardhe ;  
Chaya-tapau brahma-vido vadanti, pancagnayo ye ca trina-ciketah ॥ 1 ॥

The two who enjoy the fruits of their good works being seated in the cavity of the heart, the Seat of the Supreme, the knowers of Brahman call them shadow and light ; as also the performer of the five-fold-fire and those who have propitiated three times the Naciketas-fire. [I – III – 1]

##### a) Vishaya :

- Two entities – Jivatma and Paramatma are located in the heart – intellect, is clearly stated by sruti.

##### b) Purva Pakshi :

- Buddhi + Jiva are located.
- No Ishvara.

##### c) Siddantin :

- Only Jiva + Paramatma are in the heart.

## Katho Mantra Analysis :

### What is Job of Jivatma and Paramatma?

- Rtam pibantau sukrtasya loke.
- Experience Karma Phalas.

Jivatma	Paramatma
<ul style="list-style-type: none"><li>- Chidabasa, Pratibimba Chaitanyam</li><li>- Reflection</li></ul>	<ul style="list-style-type: none"><li>- Chitta, Bimba Chaitanyam</li><li>- Original Conciousness.</li></ul>

### What is their Nature?

- Chaya tapau Brahman vido vadanti.
- Two totally different.

Jiva	Paramatma
Shadow	Light, Bright

## Mundak Upanisad Mantra Analysis :



यदा पश्यः पश्यते रुक्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिम् ।  
तदा विद्वान् पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति ॥ ३ ॥

Yada pasyash pasyate rukma-varnam kartaram-isam purusam brahma-yonim ।  
tada vidvan punya-pape vidhuya niranjanah paramam samyam-upaiti ॥ 3 ॥

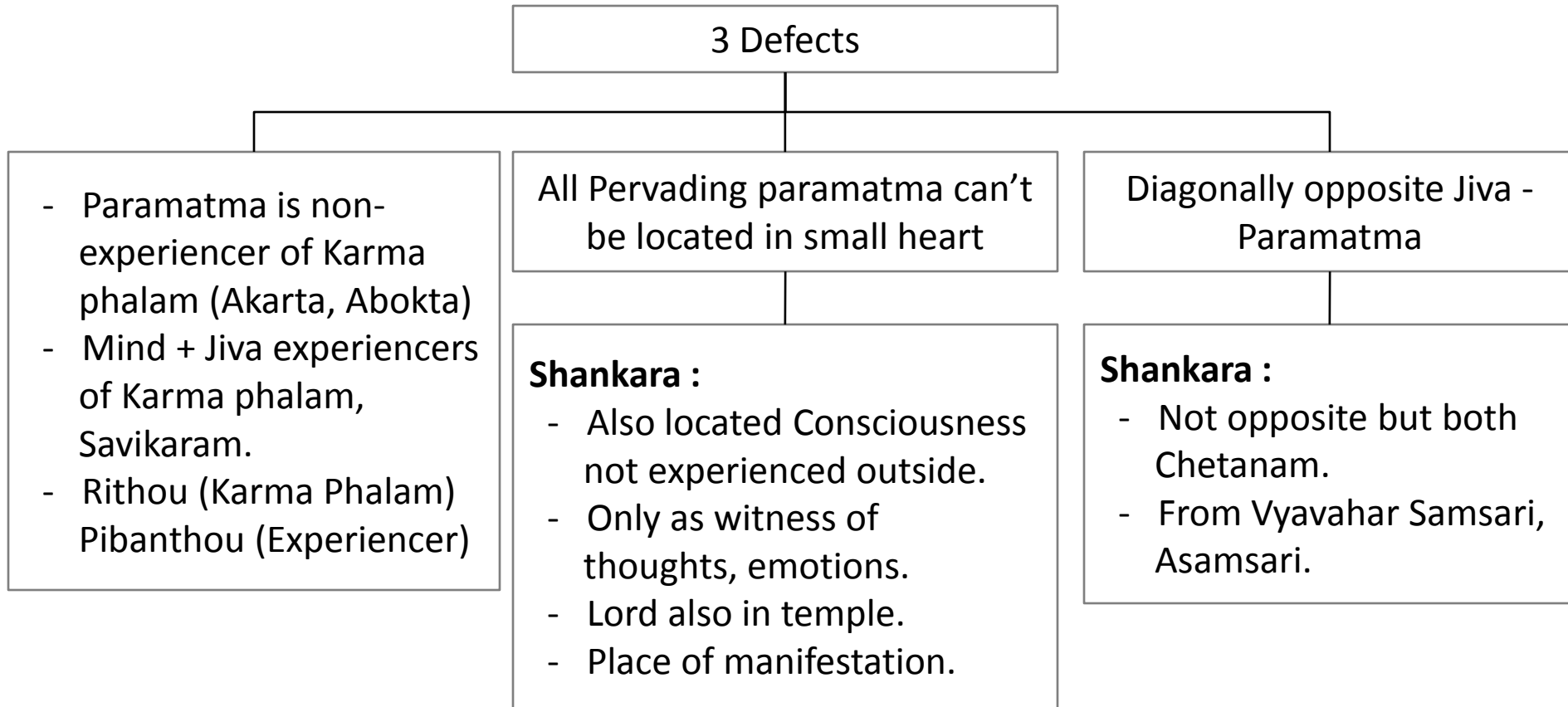
When the seer realizes the self-effulgent Supreme Being – ruler, maker and source of the Creator even – then that wise one, Shaking off all deeds of merits and demerits, becomes stainless, and attains the Supreme state of Equipoise. [III – I – 3]

- In body, tree, Jivatma and Paramatma seated.

**Shankara :**

**a) Number Rule :**

- Two indicates, two chetana tatvams, sentient ones (not buddhi – Jadam & one Jiva Chetanam).



## Shankara :

2 Entitties		Advaitin	
Buddhi	Jiva	Jiva	Paramatma
Achetanam	Chetanam	Chetana Pratibimba	Bimba
Both can't be located together		Experiencer	Blessing Jiva

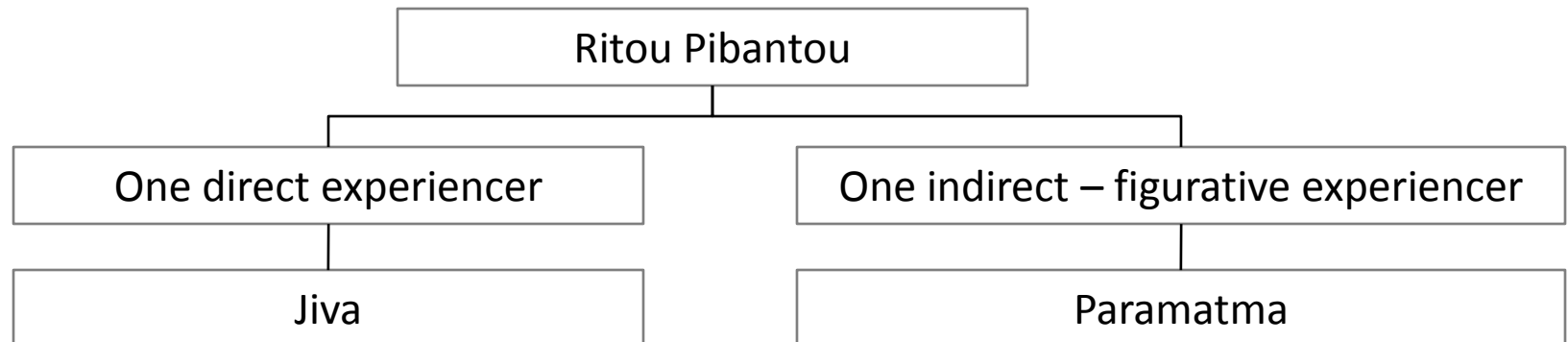
## Shankara :

- Figuratively say Paramatma also experiences.
- Cook – Cooks
- Fire actually cooking

## Gita :

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।  
परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः ॥ १३.२३ ॥

The supreme purusa in this body is also called the Spectator, the permitter, the supporter, the enjoyer, the great Lord and the Supreme Self. [Chapter 13 – Verse 23]



- Achetana buddhi can't be experiencer.

**Conclusion :**

- 2 experiencers have to be Chetanam.
- In presence of Paramatma, Sannidhi Matrena, Jiva experiences Karma Phalam.

**Proof :**

- Consciousness can't be experienced outside.
- for me consciousness available in my Body / Mind.
- In my mind as witness of all emotions and thoughts, every condition witnessed by all pervading consciousness.

## 108. Sutra 12 : [Topic 14 – Sutra 43]

विशेषणाच्च ।

Viseshanaccha ।

And on account of the distinctive qualities (of the two mentioned in subsequent texts). [I – II – 12]

- Confusion of Katho Upanishad 1 – 3 – 1 is sorted by upanishad later mantra 1 – 3 – 9.

### Katho Upanishad :

विज्ञानसारथिर्यस्तु मनः प्रग्रहवान्नरः ।  
सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम् ॥ ९ ॥

Vijnana-sarathir-yastu, manah pragrahavan narah,  
So'dhvanah param apnoti, tad visnoh paramam padam ॥ 9 ॥

The man who has Intelligence for his charioteer and the mind as the (well-controlled) rein, - he attains the end of the journey, that Supreme Place of Visnu (the all-pervading Atman). [I – III – 9]

### Chariot Example :

Body	Chariot
5 Sense organs	5 Horses
Mind	Reins
Buddhi	Driver
Jiva	Traveller
Paramatma	Destination

## Katho Upanishad :



इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।  
मनसस्तु परा बुद्धिर्बुद्धिरात्मा महान्परः ॥ १० ॥

Indriye-bhyah para hy-artha, arthebhyas-ca param manah,  
Manasas-tu para buddhih, buddher-atma mahan-parah ॥ 10 ॥

Beyond the senses are the sense-objects ; beyond these objects is the mind; beyond the mind is the intellect and beyond the intellect is the Great Self. [I – III – 10]

- In which direction should I travel?

Beyond	Is
Sense objects	Sense organs
Sense organs	Mind
Mind	Intellect
Intellect	Atma

## Katho Upanishad :



महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।  
पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥ ११ ॥

Mahatah param-avyaktam, avyaktat-purusah parah,  
Purusa-na param kincit, sa kastha sa para gatih ॥ 11 ॥

Beyond the great (Mahat) is the unmanifested (Avyaktam). Beyond the Avyaktam (Prakrti) is the Purusa ; beyond the Purusa there is nothing ; that is the end ; that is the highest goal. [I – III – 11]

Beyond	Is
Mahat	Avyaktam (Unmanifest)
Unmanifest – Prakrti	Purusha
Purusha	Nothing





एष सर्वेषु भूतेषु गूढोऽऽत्मा न प्रकाशते ।  
दृश्यते त्वग्न्या बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥ १२ ॥

Esa sarvesu butesu, gudho'tma na prakasate,

Drsyate tvagryaya buddhya, suksmaya suksma-darsibhih ॥ 12 ॥

This Atman hidden in all beings reveals (itself) not (to all), but is seen (only) by Seers of the subtle through sharp and subtle intellect. [I – III – 12]

- Paramatma is hidden within individual.

## Analysis : I – III – 1



ऋतं पिबन्तौ सुकृतस्य लोके गुहां प्रविष्टौ परमे परार्धे ।  
छायातपौ ब्रह्मविदो वदन्ति पञ्चाग्नयो ये च त्रिणाचिकेताः ॥ १ ॥

Rtam pibantau sukrtasya loke, guham pravistau parame parardhe ;

Chaya-tapau brahma-vido vadanti, pancagnayo ye ca trina-ciketah ॥ 1 ॥

The two who enjoy the fruits of their good works being seated in the cavity of the heart, the Seat of the Supreme, the knowers of Brahman call them shadow and light ; as also the performer of the five-fold-fire and those who have propitiated three times the Naciketas-fire. [I – III – 1]

Real Traveller	Apparent Traveller
a) Jivatma	a) Paramatma
b) Pratibimba Chaitanyam	b) Bimba Chaitanyam
c) Pramata	c) Apramata
d) Sopadhika	d) Nirupadhika
e) Ahamkara	e) Sakshi
f) Small I	f) Big I
g) Vachyarth	g) Lakshyarth
h) Traveller	h) Destination

**Shankara :**

Eating Bird	Noneating Bird
Boktrutvam	Aboktrutvam
Jivatma	Paramatma

**Teaching :**

- Pahingi Rahasya Brahmana – Brihadaranyaka Upanishad.

1 <sup>st</sup> Stage	2 <sup>nd</sup> Stage	3 <sup>rd</sup> Stage
<ul style="list-style-type: none"> <li>- I am Atma</li> <li>- I am Bokta</li> </ul>	<ul style="list-style-type: none"> <li>- My mind is Bokta – Chidabasa.</li> <li>- I am not Bokta</li> <li>- Anatma is Bokta</li> <li>- Boktrutvam brought from Atma to mind = Anatma.</li> </ul>	<ul style="list-style-type: none"> <li>- Mind = Pancha Bautikam</li> <li>- Mind is Abokta.</li> <li>- No 3<sup>rd</sup> entity apart from Atma and Anatma.</li> </ul>

Atma	Anatma	Impurities
<ul style="list-style-type: none"> <li>- Kshetrajna</li> </ul>	<ul style="list-style-type: none"> <li>- Buddhi</li> </ul>	<ul style="list-style-type: none"> <li>- Boktrutvam</li> <li>- Katrutvam</li> <li>- Paramatrutvam</li> </ul> <p>} Put in Anatma</p>

## Final Stage :

- Atma – Not Bokta.  
Buddhi – Not Bokta.
- Paramatma – Ultimate.

## Conclusion :

- Paramatma recognised as consciousness located in the Shariram.

## Gita :

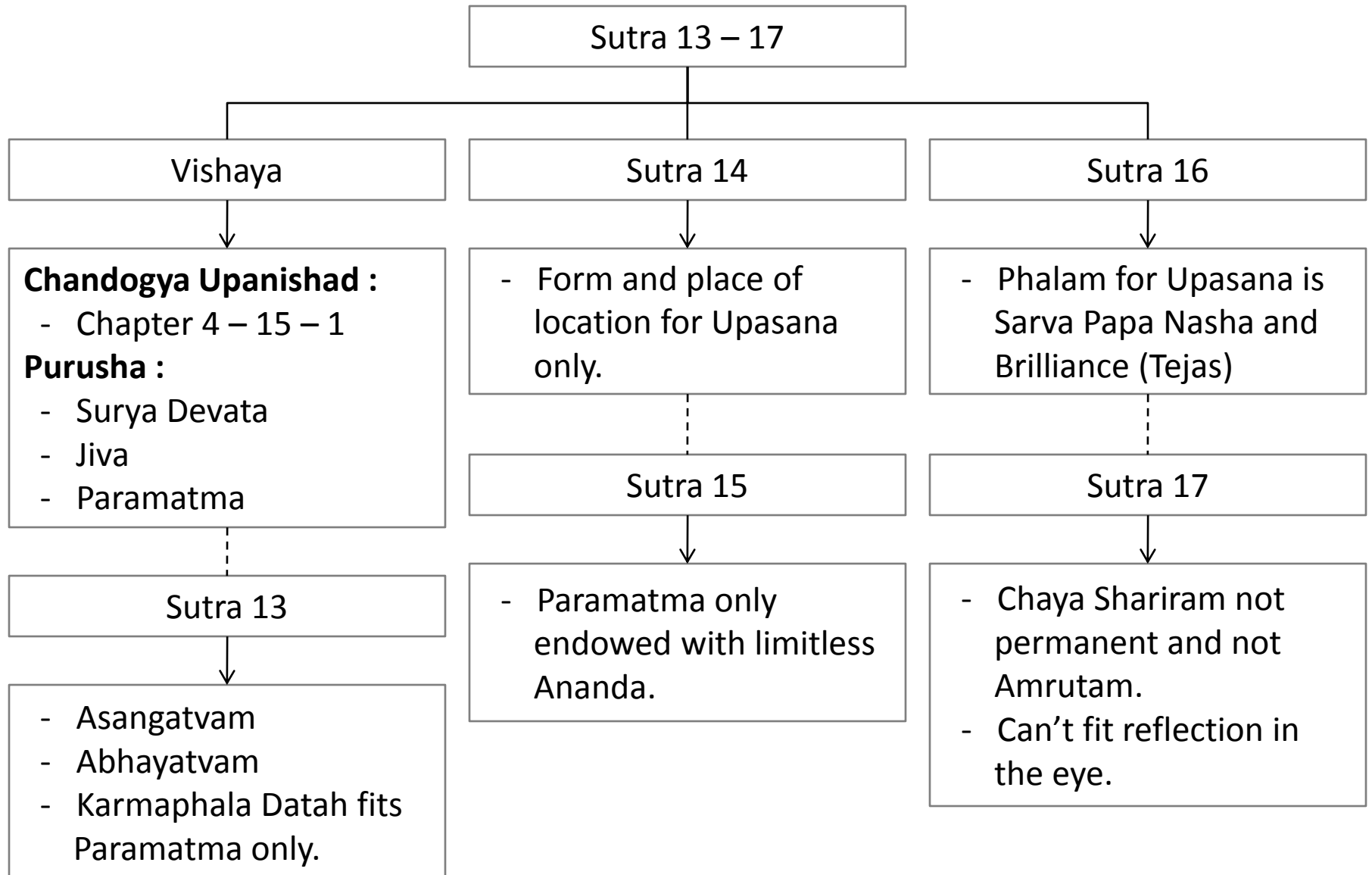


ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति।  
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ १८.६१ ॥

The Lord dwells in the hearts of all beings, O Arjuna, causing all beings, by His illusive power, to resolve, as if mounted on a machine. [Chapter 18 – Verse 61]

- All pervading Ishvara resides in heart also..
- It is recognised as witness of all thoughts.

## Aantaradhi Adhikaranam – 5 Sutras (13 – 17)



110.

## 4<sup>th</sup> Adhikaranam

### Aantaradhi Adhikaranam – 5 Sutras (13 – 17)

#### Chandogya Upanishad :

य एषोऽक्षिणि पुरुषो दृश्यत एष आत्मेति  
होवाचैतदमृतमभयमेतद्ब्रह्मेति  
तद्यद्यप्यस्मिन्सर्पिर्वोदकं  
वा सिञ्चति वर्त्मनी एव गच्छति १

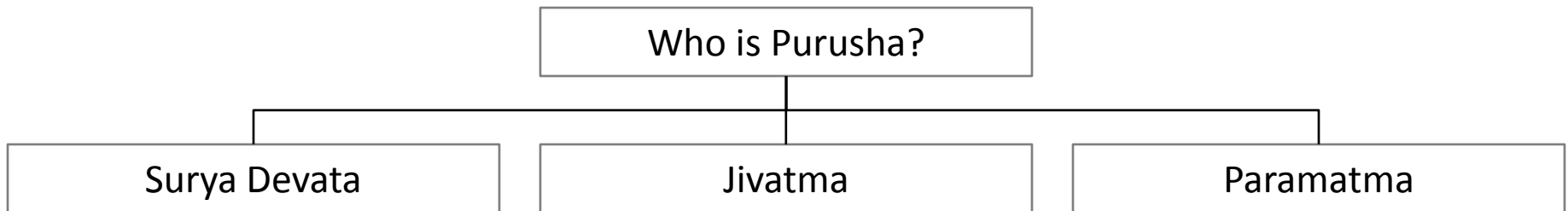
**Ya eso'ksini puruso drsyata esa atmeti  
hovacaitadamrtamabhayametadbrahmeti  
tadyadyapyasminsarpirvodakam  
va sincati vartamani eva gacchati II 1 II**

The teacher said : The person seen in the eyes is the Self. It is immortal and fearless. It is Brahman. This is why, if anyone puts clarified butter or water in the eyes, it goes to the corners of the eyes. [4 – 15 – 1]

#### a) Vishaya :

- Akshiantara purusha in Chandoyga Upanishad 4 – 15 -1.
- Yah eshaha Akshini Purusho drishyate.

#### b) Samshaya :



### c) Purva Pakshi :

- Jivatma – Chayatma alone reflected in eye of person.
- Akshi Pratibimba Sthula Shariram – eyes like mirror of reflection (stand in front of someone)

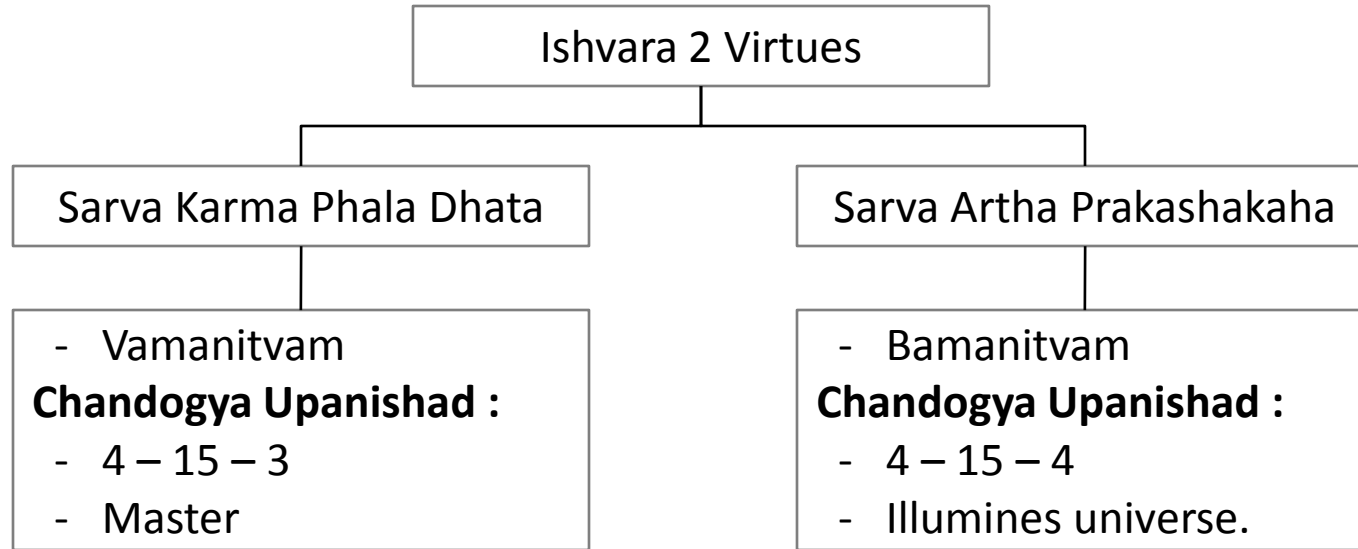
### d) Siddantin :

- Akshi Purusha is Paramatma Brahman.
- Saguna Brahman Upasana.
- Asangatvam, Amrutatvam, Abayatvam, Vamanitvam, Bamanitvam - fit Paramatma alone.
- Discerns Paramatma in eyes, experiences Consciousness in eyes.
- Consciousness felt in the eyes, skin, is Paramatma, life principle, ekam in all living beings.
- 90% of waking knowledge from eyes and hence taken as sample.
- Pratibimba Shariram, Bimba Shariram, Jiva, Devata not eternal.

### Story :

- **Upakosaha (Students – Stayed for 12 years) Vidya :**  
Chandogya Upanishad Chapter 4 – Section 10 to 15 (6 sections)
- **Teacher :**  
Satyakama Japala, has Gargapatya and Aahavaniya agni which is never put out.

- Upakosala maintains agni and agni devata happy, teaches Prana Brahman, Kham Brahman, Anando Brahman upasanas section 10 – 14.
- Satyakama teaches 15<sup>th</sup> section.



- Invoke in right eye (Dakshini – Akshina).
- Adhyatma upasana – Lord seen in ones own body not in temple.

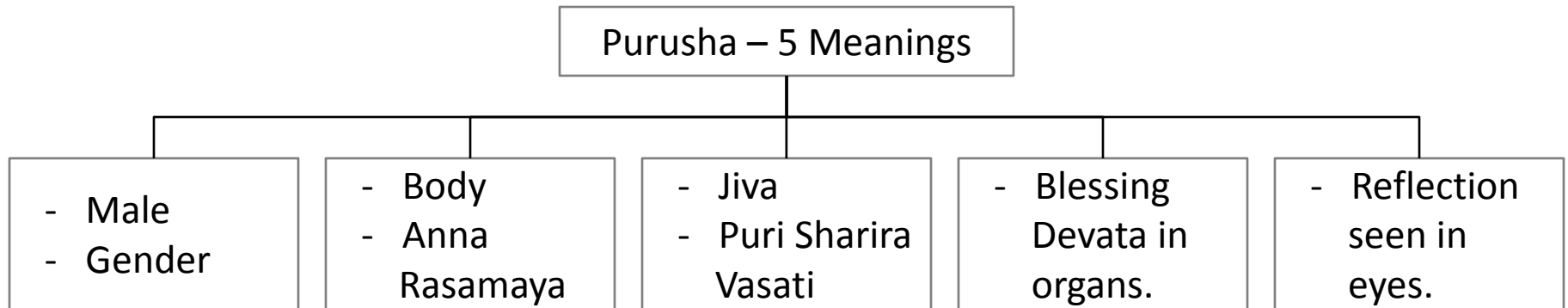
### Taittiriya Upanishad :

क्षेम इति वाचि । योगक्षेम इति प्राणापानयोः ।  
 कर्मेति हस्तयोः । गतिरिति पादयोः ।  
 विमुक्तिरिति पायौ । इति मानुषीः समाज्ञाः ॥ २ ॥

**ksema iti vaci, yogaksema iti pranapanayoh,**  
**karmeti hastayoh, gatiriti padayoh,**  
**vimuktiriti payau, iti manusih samajnah ॥ 2 ॥**

The supreme resides in speech as 'well-being' ; in prana and apana as acquirer and preserver ; in the hands as action, in the legs as movement, in the anus as the activity of excretion. Thus, is the meditation of Brahman in respect of man.

- See God in eyes, ears, hands, legs, nose, body, world.
- Searcher is Sought.
- Asangatvam, Amrutatvam, Abayatvam.
- Punya – Papa on Atma does not pollute Atma – like lotus petal not wet by water.





## 111. Sutra 13 : [Topic 15 – Sutra 44]

अन्तर उपपत्तेः ।

Antara upapatteh ।

The person within (the eye) (is Brahman) on account of (the attributes mentioned therein) being appropriate (only to Brahman). [I – II – 15]

- Antara Purusha Paramatma alone is logical.
- Virtues only fit Paramatma.

### a) Asangatvam :

- Shariram has association with dust particles.

### b) Abhayatvam :

- Only for Paramatma.

### c) Karma Phala Utpadakatvam :

- Only by Paramatma.
- Jiva only performer of karma does not know all laws of karma.
- Devata gets position – due to Karma Phalam.
- Chakshur devata illumines only forms, not sound.
- Whole creation illumined by one Paramatma Chaitanyam.

## 112. Sutra 14 : [Topic 15 – Sutra 45]

स्थानादिव्यपदेशाच्च ।

Sthanadivypadesaccha ।

The person within (the eye) (is Brahman) on account of (the attributes mentioned therein) being appropriate (only to Brahman). [I – II – 15]

### Purva Pakshi :

- How all pervading Brahman which is substratum located in tiny eye?

### Siddantin :

- For sake of Upasana, Sastra invokes Brahman in Various places including the eyes.
- For Puja – Turmeric Ganesha.

Taittiriya Upanishad – Meditate on legs, hands, tongue, stars, sun.

Location is figurative, not literal, temporary.

### Aadhi :

- Satyasya Satyam, Adharam Madhura.

### Vyapadesha :

- Mentioned in Shastra.



यः पृथिव्यां तिष्ठन् पृथिव्या अन्तरः, यं पृथिवी न वेद,  
यस्य पृथिवी शरीरम्, यः पृथिवीमन्तरो यमयति, एष त  
आत्मान्तर्याम्यमृतः ॥ ३ ॥

yaḥ prthivyām tiṣṭhan prthivyā antaraḥ, yaṁ prthivī na veda,  
yasya prthivī śarīram, yaḥ prthivīm antaro yamayati,  
eṣa ta ātmāntaryāmy amṛtaḥ || 3 ||

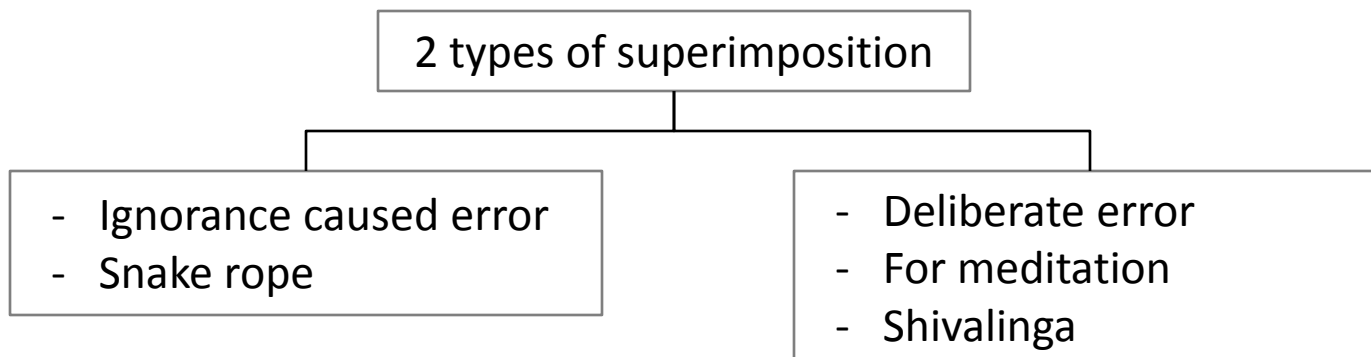
He who inhabits the earth, but is within it, whom the earth does not know, whose body is the earth, and who controls the earth from within, is the Internal Ruler, your own immortal self. [III – VII – 3]

यश्चक्षुषि तिष्ठन्चक्षुषोऽन्तरः, यं चक्षुर्न वेद, यस्य चक्षुः  
शरीरम्, यश्चक्षुरन्तरो यमयति, एष त आत्मान्तर्याम्य-  
मृतः ॥ १८ ॥

yaś cakṣuṣi tiṣṭhan cakṣuṣo'ntaraḥ, yaṁ cakṣur na veda,  
yasya cakṣuḥ śarīram, yaś cakṣur antaro yamayati,  
eṣa ta ātmāntaryāmy amṛtaḥ || 18 ||

He who inhabits the eye, but is within it, whom the eye does not know, whose body is the eye, and who controls the eye from within, is the Internal Ruler, your own immortal self. [III – VII – 18]

- Brahman is Arupa and Sarvagya but shastra gives form and place for location. (Superimposed but does not really belong to Brahman).



### 113. Sutra 15 : [Topic 15 – Sutra 46]

सुखविशिष्टाभिधानादेव च ।

Sukhavisishtabhidhanadeva cha ।

And on account of the passage referring to that which is distinguished by bliss (i.e. Brahman). [I – II – 15]

#### Agni Devata teaches :

- Anantha Sukha Visishta Brahman.
- Brahman endowed with limitless Ananda.

#### Chandogya Upanishad :



अथ हाग्नयः समूदिरे तप्तो ब्रह्मचारी कुशलं नः  
पर्यचारीद्धन्तास्मै प्रब्रवामेति तस्मै होचुः  
प्राणो ब्रह्म कं ब्रह्म खं ब्रह्मेति ४

Atha hagnayah samudire tapto brahmacari kusalam nah  
paryacariddhantasmai prabravameti tasmai hocuh  
prano brahma kam brahma kham brahmeti II 4 II

Then the fires – the Dakshinagni, the Garhapatya, and the Ahavaniya – began to say to each other : This brahmacarin has become thin from practising austerities. He has so long looked after us with great care. Let us teach him. They said to Upakosala, Prana is Brahman, ka [happiness] is Brahman, and kha [space] is Brahman. [4 – 10 – 4]

- Upasana phalam will be taught by Acharya Satyakama.
- What is topic in all Upasanas? Brahman.
- Prana, Space, Bliss is Brahman taught by the 24 Agnis.
- Brahman not empherical bliss experienced but unexperienced nature bliss.

## 114. Sutra 16 : [Topic 15 – Sutra 47]

श्रुतोपनिषत्कगत्यभिधानाच्च ।      Srutopanishatkagatyabhidhanaccha ।

And on account of the statement of the way of him who has known the Truth of the Upanishads. [I – II – 16]

- Because Akshi Purusha Upasaka is promised Brahmaloaka Phalam through Shukla Gathi – like in Gita Chapter 8. 

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।  
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥ ८.२४ ॥

Fire, light, daytime, the bright fortnight, the six months of the northern solstice; following this path, men who know Brahman go to Brahman. [Chapter 8 – Verse 24]


- Agnir Jyotir... Purusha is Brahman.
- Brahma Upasaka gets Tejas brilliance because of Sarva Papa Nasha Phalam by Upasana.
- Positive Argument.

## 115. Sutra 17 : [Topic 15 – Sutra 48]

अनवस्थितेरसम्भवाच्च नेतरः ।      Anavasthiterasambhavaccha netarah ।

(The person within the eye is the Supreme Self) and not any other (i.e. the individual soul etc.) as these do not exist always; and on account of the impossibility (of the qualities of the person in the being ascribed to any of these). [I – II – 17]

### Negative Argument :

- Description can't fit Devata in Chandogya Upanishad - Chapter 4 – 15 – 1. 

य एषोऽक्षिणि पुरुषो दृश्यत एष आत्मेति  
होवाचैतदमृतमभयमेतद्ब्रह्मेति  
तद्यद्यप्यस्मिन्सर्पिर्वोदकं  
वा सिञ्चति वर्त्मनी एव गच्छति १

**Ya eso'ksini puruso drsyata esa atmeti  
hovacaitadamrtamabhayametadbrahmeti  
tadyadyapyasminsarpirvodakam  
va sincati vartamani eva gacchati II 1 II**

The teacher said : The person seen in the eyes is the Self. It is immortal and fearless. It is Brahman. This is why, if anyone puts clarified butter or water in the eyes, it goes to the corners of the eyes. [4 – 15 – 1]

### Purva Pakshi :

- Reflected body in the eye of the person is Purusha.
- Pratibimba Shariram visible.

### Siddantin :

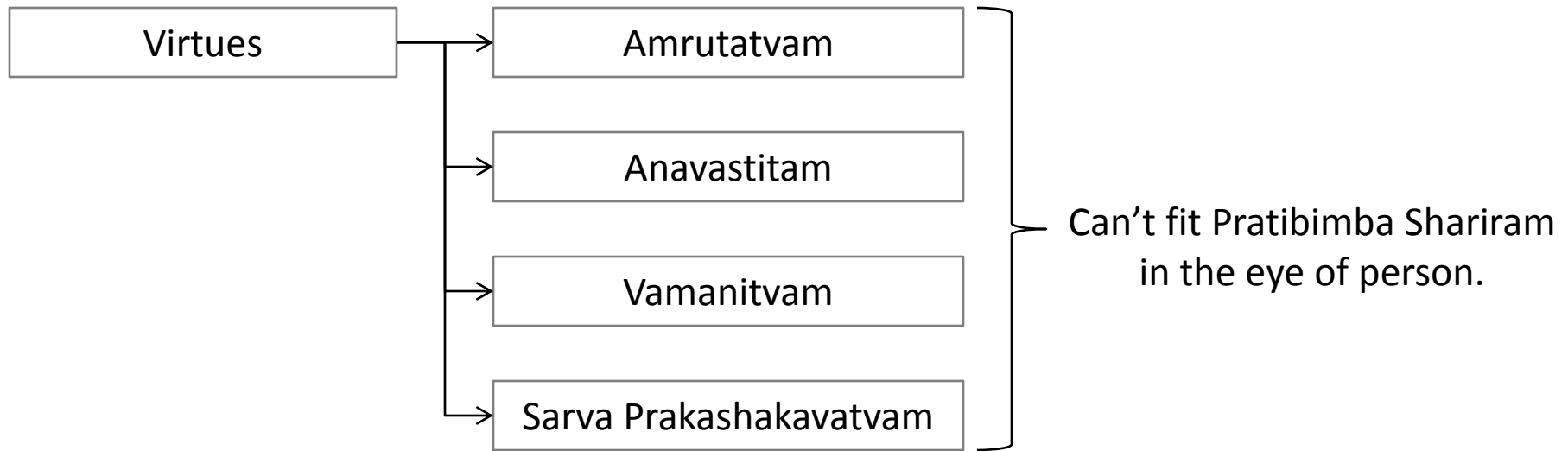
- Chaya shariram can't be Upasya Devata.

## 2 Reasons :

### (i) Impermanence : (Anavastitihi)

- Adarsha purusha in mirror not permanent.

### (ii) Virtues can't fit finite Chaya Shariram.



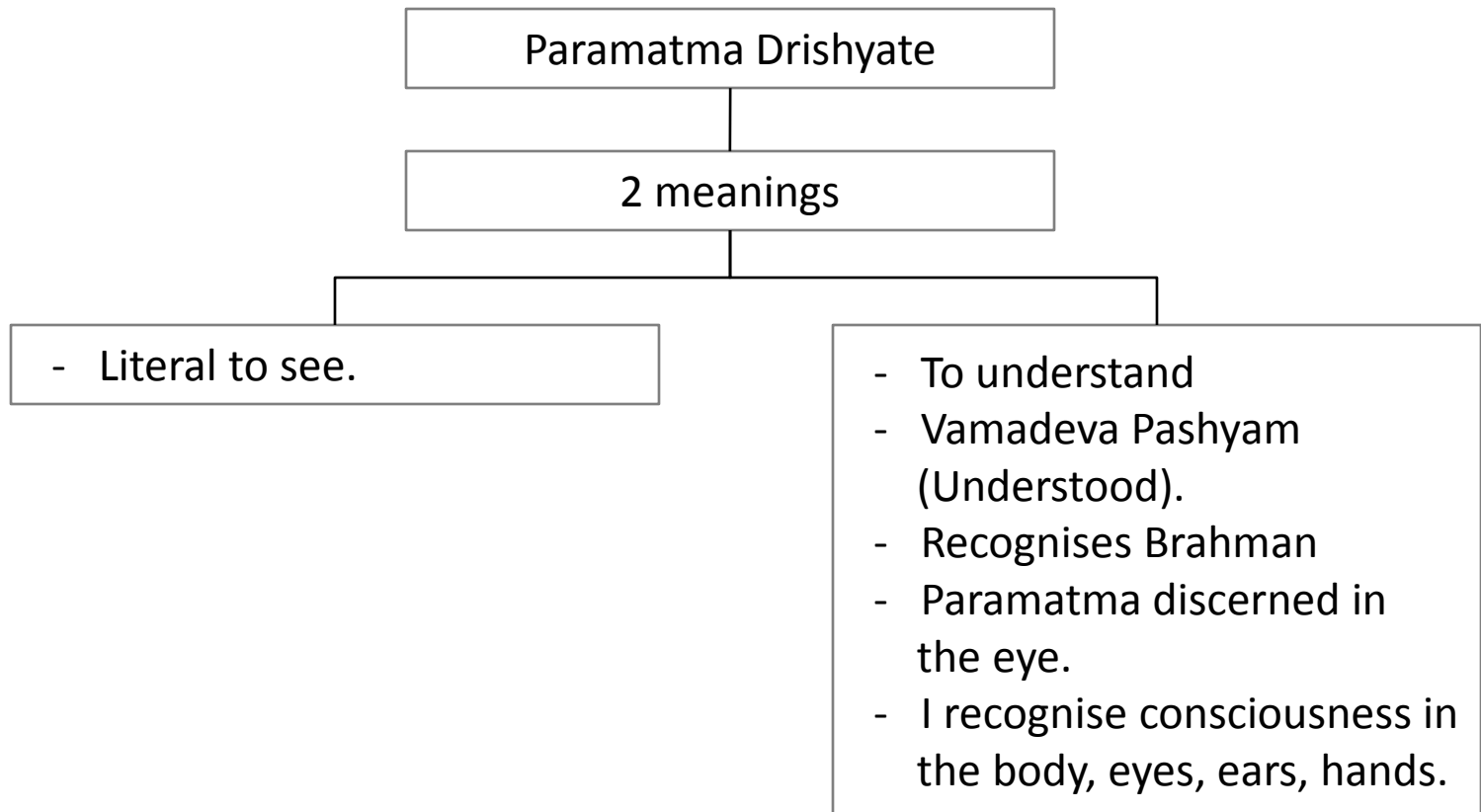
- Upasya devata has to be Amrutam – immortal.

## 2 mistakes of Purva Pakshi :

- a) Assumes Purusha = Human body.
- b) Drishyatvat – Visible to eye mentioned in Sloka.

## Siddhantins Conclusion :

- Akshi Purusha is immortal Paramatma.
- Not Jivatma or any Devata.

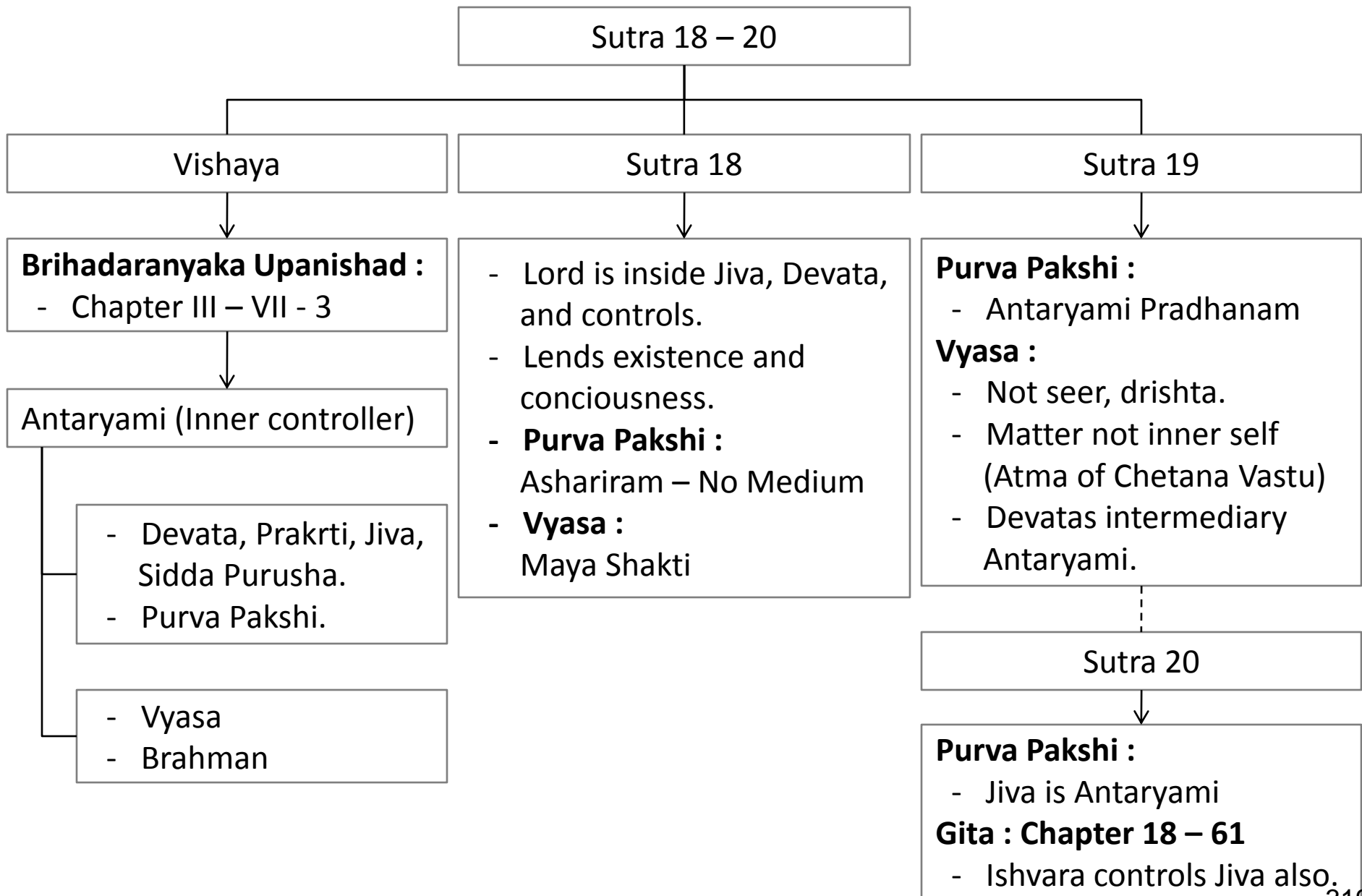




116.

## 5<sup>th</sup> Adhikaranam – 3 sutras (18, 19, 20)

### Antaryamyadhikaranam



## 117. Sutra 18 : [Topic 16 – Sutra 49]

अन्तर्याम्यधिदैवादिषु तद्धर्मव्यपदेशात् । Antaryamyadhidaivadishu taddharmavyapadesat ।

The internal ruler over the gods and so on (is Brahman) because the attributes of that (Brahman) are mentioned. [I – II – 18]

### Brihadaranyaka Upanishad :



यः पृथिव्यां तिष्ठन् पृथिव्या अन्तरः,  
यं पृथिवी न वेद, यस्य पृथिवी शरीरम्, यः  
पृथिवीमन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥ ३ ॥

yaḥ pṛthivyāṁ tiṣṭhan pṛthivyā antarah,  
yam pṛthivī na veda, yasya pṛthivī śarīram, yaḥ  
pṛthivīm antaro yamayati, eṣa ta ātmāntaryāmy amṛtaḥ ॥ 6 ॥

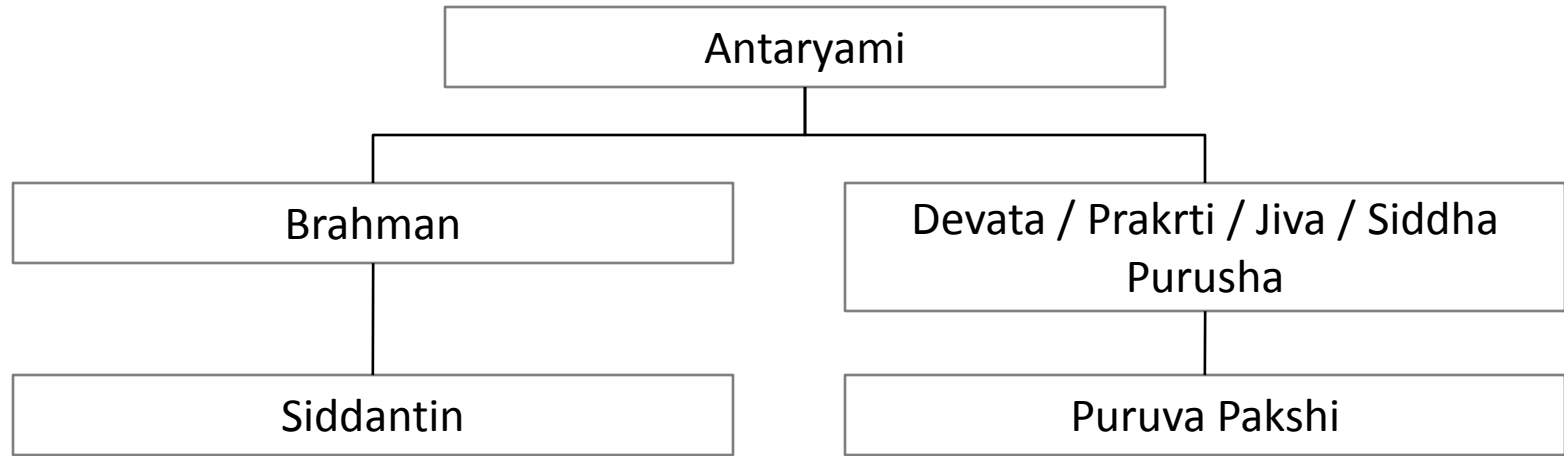
He who inhabits the earth, but is within it, whom the earth does not know, whose body is the earth, and who controls the earth from within, is the Internal Ruler, your own immortal self. [III – VII – 3]

- Yajnavalkya – Teacher
- Uddalaka Aruni – Student.

### a) Vishaya :

- Who is Antaryami?
- Inner controller of Jiva, Jada, Chetana Prakrti, Devata Sidda Purusha.

**b) Samshaya :**



**c) Purva Pakshi :**

- Antaryami – Jiva – controls body (Yukti Abhasa).
- **Siddha Purusha :**

Has capacity to enter and control mind of another person they can change feelings of a person.

**d) Siddhantin :**

- All properties fit Brahman only.
- Purpose of Antaryami Bramanam for Jivatma – Paramatma Aikyam not for Upasana.

## 2 types of Sagunam Brahman

### Upasyam Brahman

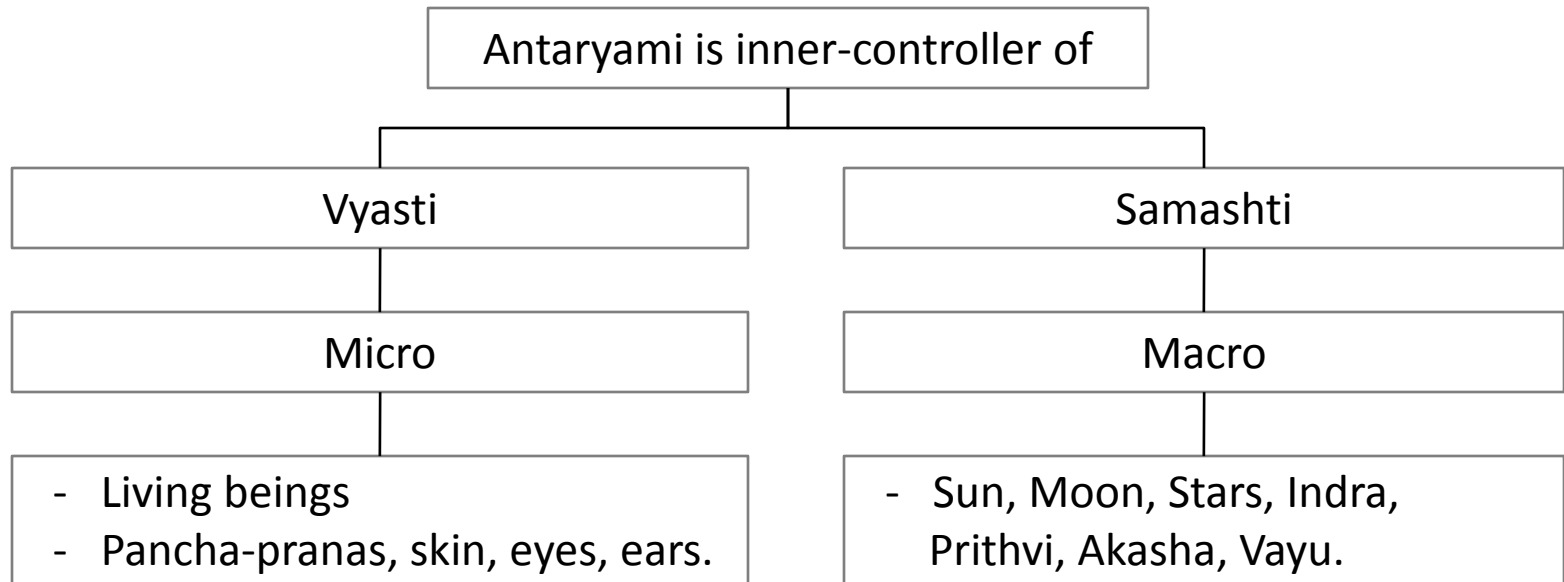
- Chandogyo Upanishad – Chandilya Vidya.
- Saguna Brahman – bheda retained.
- Krama Mukti.
- Focus on gunas, makes Ishvara superior.
- When Karanatvam is riveted, all properties stuck to Brahman for Upasanas.
- Nirgunam never introduced.

### Jneyam Brahma (Saguna Brahman)

- Taittiriya Upanishad : Brahmanda valli.
- Abheda, discover oneness.
- Jeevan Mukti
- Jagat Karanatvam Brahman introduced and taken away.
- Jiva loses Karyatvam status.
- Oneness of consciousness in which there is Aikyam – no Karanam or Karyam.
- Mahavakya vichara.
- After antaryami Brahman Akshara Bramanam free from all attributes – Nirguna revealed.
- Karnatvam mithya in Jneyam Brahman. It is caused by Maya Shakti.

- Lord is inside Jiva, Devatas, sense organs. Remains inside and controls – Strotrasya Srotram.
- Keno – question – is Antaryami question – who controls sense organs, mind.
- Brahman lends existence, consciousness to mind and sense organs.

### Yajnavalkya teaches Aruni :

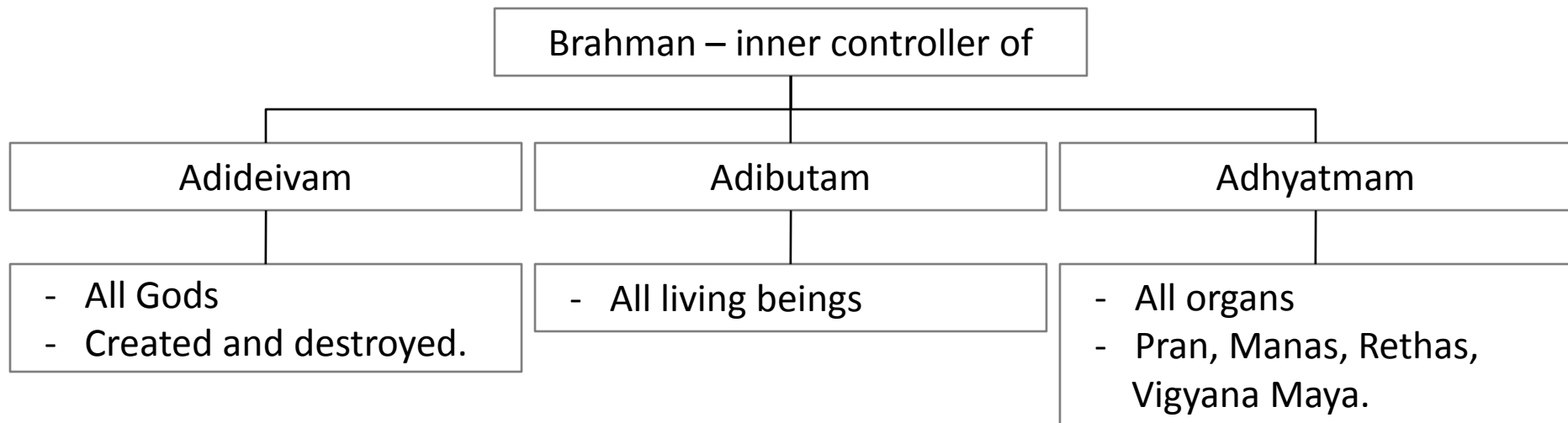


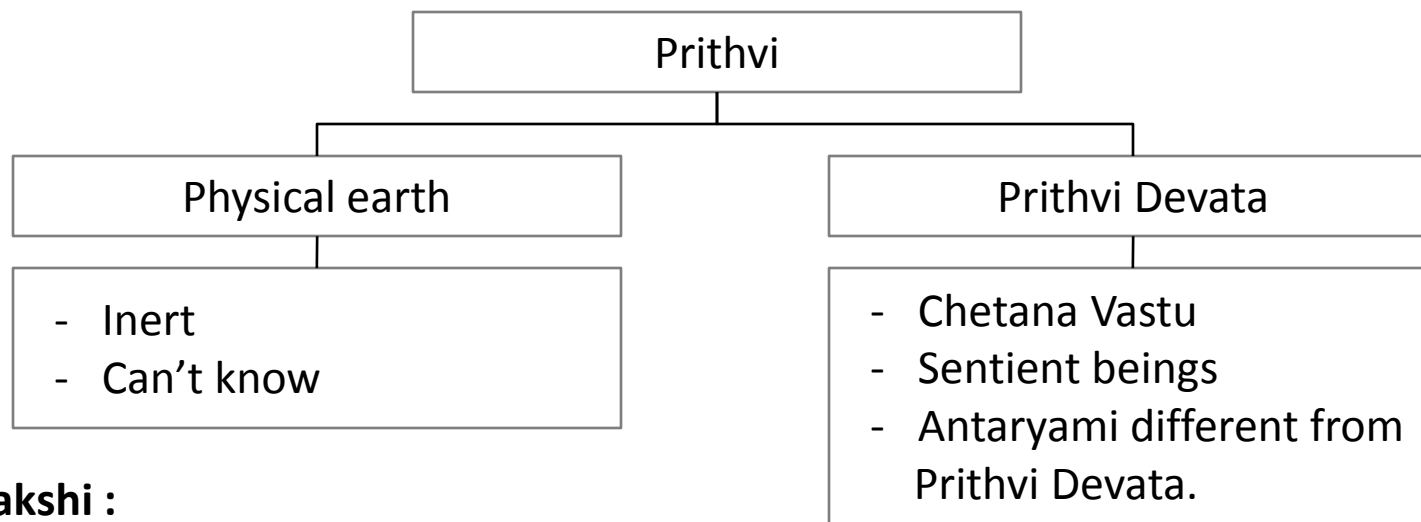
- Prithvi devata and jiva can't know Antaryami.
- Tat tvam asi.. Your essence is Antaryami principle.
- What is nature of Antaryami?

Amrutaha – Eternal.

Immediate controller Devatas	Controls
Surya	Eyes
Indra	Hand
Akasha	Ears
Vayu	Rasana - Tongue
Chandra	Mind

- Behind all Devatas is Antaryami – Ishvara (Ultimate controller).





**Purva Pakshi :**

**a) Brahman – Ashariram, Apani Padam.**

- No controlling medium.

**b) Brahman – Asangam :**

- Relationless, connectionless.
- No controller – controlled relationship possible.

**Shankara :**

**a) No rule - body is required to control moving power, thinking power = Maya Shakti.**

- Brahman moves world with Maya Shakti, without a body.

**b) Pure Brahman = Asangaha – has no Shakti.**

- Maya shakti Sahitam Brahman = Ishvara – Antaryami, Vyavaharikam.
- World + Saguna Brahman – Have Vyavaharika connection.
- Param Brahma + World – No connection.

## 118. Sutra 19 : [Topic 16 – Sutra 50]

न च स्मार्तमतद्धर्माभिलाषात् ।

Na cha smartamataddharmabhilapat ।

And (the Internal Ruler is) not that which is taught in the Sankhya Smriti (viz., Pradhana) because qualities contrary to its nature are mentioned (here). [I – II – 19]

### Purva Pakshi :

- Antaryami = Prakrti, Pradhanam = Matter (Moola Karanam of creation).

Product	Antaryami
Ornament	Gold
Furniture	Wood
Waves / Ocean	Water
Creation	Prakrti

### Svetasvatara Upanishad :

मायां तु प्रकृतिं विद्यान्मायिनं च महेश्वरम् ।  
तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥ १० ॥

mayam tu prakrtim vidyan mayinam tu mahesvaram ।  
tasyavayavabhutais tu vyaptam sarvam idam jagat ॥ 10 ॥

Know then that Nature is Maya, and that the great God is the Lord of Maya. The whole world is filled with beings who form His parts. [Chapter 4 – Verse 10]



प्रकृतिं पुरुषं चैव विद्यनादि उभावपि।  
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान्॥ १३.२० ॥

Know you that Matter (prakrti) and Spirit (Purusa) are both beginningless ; and know you also that all modifications and qualities are born of Prakrti. [Chapter 13 – Verse 20]

- Prakrti is Moola Karanam – modifies to become whole creation with 3 Gunas Sattvic / Rajasic / Tamasic.
- Prakrti never destroyed. Gets into Avyakta – Unmanifest state – Prakrti Karanam Survives – invisible.

Adrishto	Drishta
Asruto	Srotra
Amato	Manta
Avigyato	Vigyata

**Shankara :**

- Prakrti not Antaryami – 2 reasons.

**a) Adrishto – Not seen but Drishta seer of everything.**

- Asruto – Srotra – not heard but hearer of everything.
- Drishta – Seer / Srotra – Hearer / Manta – Thinker / Vignyata – Knower are all Chetana Tatvam. Antaryami mula prakrti = Matter – Prapancha.
- Achetana Prakrti can't reveal Drashta – Chetana – Seer – Antaryami.

- Antaryami reveals Chetana Brahman.
- Brahman controller of Prakrti.

b) Antaryami = Atma of everyone, self of all beings, sense organs.

- Devas self refers to Chetana Tattvam.
- Matter can't be inner self (Atma) of Chetana Vastu.

### 1<sup>st</sup> Pada - 5<sup>th</sup> Adhikaranam :

ईक्षतेर्नाशब्दम् ।

Ikshaternasabdam ।

The Pradhana of the Samkhyas is not the cause of the universe, because it is not mentioned in the Upanisads, which fact is clear from the fact of seeing (or thinking).  
[I – I – 5]

गौणश्चेन्नात्मशब्दात् ।

Gaunaschet na Atmasabdat ।

If it be argued that the seeing is in a secondary sense, we say, not so, owing to the use of the word Self. [I – I – 6]

- Atma used only for Chetana Tatvam.
- Smartham in the sutra = Prakrti.

Antaryami now said positively is Brahman.

Devatas are intermediary Antaryami.

- Apilapath – Sentiency mentioned in Upanishad is contradictory to Achetana Matter.



यः पृथिव्यां तिष्ठन् पृथिव्या अन्तरः,  
यं पृथिवी न वेद, यस्य पृथिवी शरीरम्, यः  
पृथिवीमन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥ ३ ॥

yaḥ prthivyāṁ tiṣṭhan prthivyā antarah,  
yam prthivī na veda, yasya prthivī śarīram, yaḥ  
prthivīm antaro yamayati, eṣa ta ātmāntaryāmy amṛtaḥ ॥ 6 ॥

He who inhabits the earth, but is within it, whom the earth does not know, whose body is the earth, and who controls the earth from within, is the Internal Ruler, your own immortal self. [III – VII – 3]

- Chetanatvam indirectly mentioned in Brihadaranyaka Upanishad [3 – 7 – 3] as seer, hearer, thinker, knower possible only for Chetana Antaryami Purusha.

## 119. Sutra 20 : [Topic 16 – Sutra 51]

शरीरश्चोभयेऽपि हि भेदेनैनमधीयते । Sariraschobhaye'pi hi bhedenainamadhiyate ।

And the individual soul (is not the Internal Ruler) for both also (i.e. both recensions viz., the Kanva and Madhyandina Sakhas of the Brihadaranyaka Upanishad) speak of it as different (from the Internal Ruler.) [I – II – 20]

### Purva Pakshi :

- Antaryami is Jivatma.
- Jiva in all sharirams controls inert body.
- Without Jiva, physical body becomes nonfunctioning inert body.
- Jiva – is Antaha – Yami  
Inner controller – unlike Prakrti.
- Jiva drops and takes bodies.

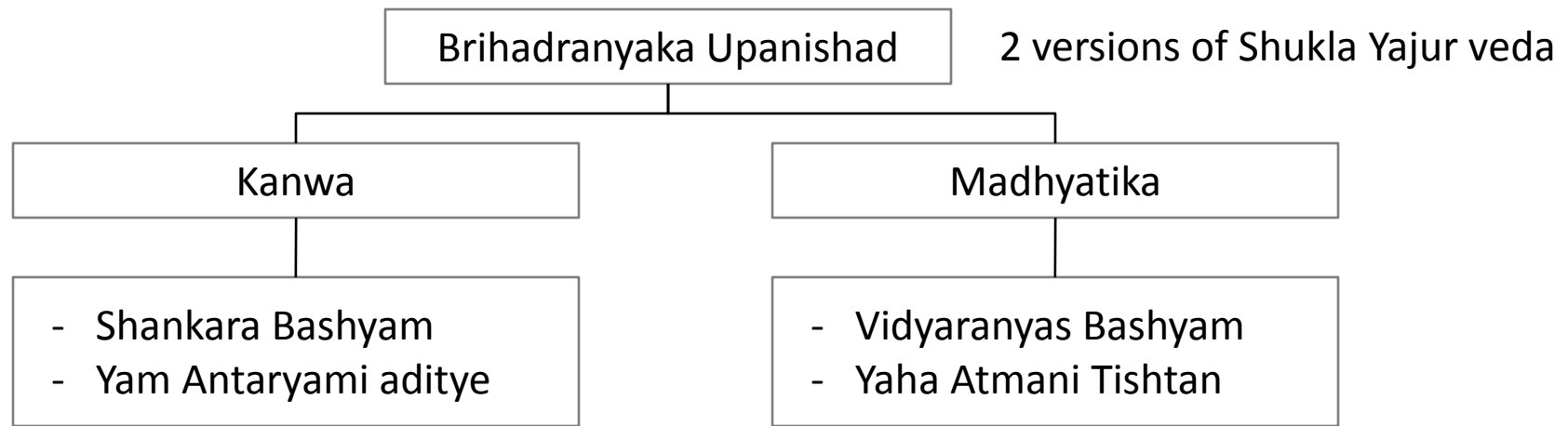
### Vyasa :

- Antaryami is controller of Jiva also.

### Gita :

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।  
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ १८.६१ ॥

The Lord dwells in the hearts of all beings, O Arjuna, causing all beings, by His illusive power, to resolve, as if mounted on a machine. [Chapter 18 – Verse 61]



- Antaryami resides in Jivatma and controls Jivatma mentioned in both versions.

### Word analysis :

- Antaryami different than Jiva who is controller of Body.

Controller	Controlled
Antaryami	Jiva, Devata, Prakrti
Resident	Residence
Ashrayi	Ashraya
Content	Container

### Purva Pakshi :

- Paramatma different from Jiva – bheda...
- How Aikyam?

## Vyasa :

- Drishti Bheda.
- Both Bheda + Abheda ok.

Vyavaharika Drishti	Paramartika Drishti
<ul style="list-style-type: none"><li>- Jivatma – Paramatma Bheda</li><li>- Maya Sahitam Brahman</li><li>- <u>Controller</u> – <u>Controlled</u> Maya Visishtaha – Sharira Visishtaha Ishvara – Jiva</li></ul>	<ul style="list-style-type: none"><li>- Jivatma, Paramatma Aikyam</li><li>- Nirgunam Brahman</li><li>- Tat Tvam eva</li><li>- Tvam eva tatu</li><li>- Aham Brahma Asmi</li></ul>

- Where is Pramanam for 2 tier?

## Brihadaranyaka Upanishad : Avidya Sutram



यत्र हि द्वैतमिष भवति तदितर इतरं जिघ्रति, तदितर इतरं पश्यति, तदितर इतरं शृणोति, तदितर इतरमभिषदति, तदितर इतरं मनुते, तदितर इतरं विजानाति ; यत्र वा अस्य सर्वमात्मैवाभूत्तत्केन कं जिघ्रेत्, तत्केन कं पश्येत्, तत्केन कं शृणुयात्, तत्केन कमभिवदेत्, तत्केन कं मन्वीत्, तत्केन कं विजानीयात्? येनेदं सर्वं विजानाति तं केन विजानीयात्? विज्ञातारमरे केन विजानीयादिति ॥१४॥

yatra hi dvaitam iva bhavati, tad itara itaram jighrati, tad itara itaram paśyati, tad itara itaram śṛṇoti, tad itara itaram abhivadati, tad itara itaram manute, tad itara itaram vijānāti. yatra tv asya sarvam ātmāivābhūt, tat kena kaṁ jighret, tat kena kaṁ paśyet, tat kena kaṁ śṛṇuyat, tat kena kaṁ abhivadet, tat kena kaṁ manvīta, tat kena kaṁ vijānīyāt? yenedam sarvaṁ vijānāti, taṁ kena vijānīyāt, vijñātāram are kena vijānīyād iti || 14 ||

Because when there is duality, as it were, then one smells something, one sees something, one hears something, one speaks something, one thinks something, one knows something. (But) when to the knower of Brahman everything has become the Self, then what should one smell and through what, what should one see and through what, what should one hear and through what, what should one speak and through what, what should one think and through what, what should one know and through what? Through what should one know That owing to which all this is known – through what, O Maitreyi, should one know the Knower? [II – IV – 14]

- Where Avidya, Avasta is there, Vyavaharika Drishti, Dvaitam prevalent.

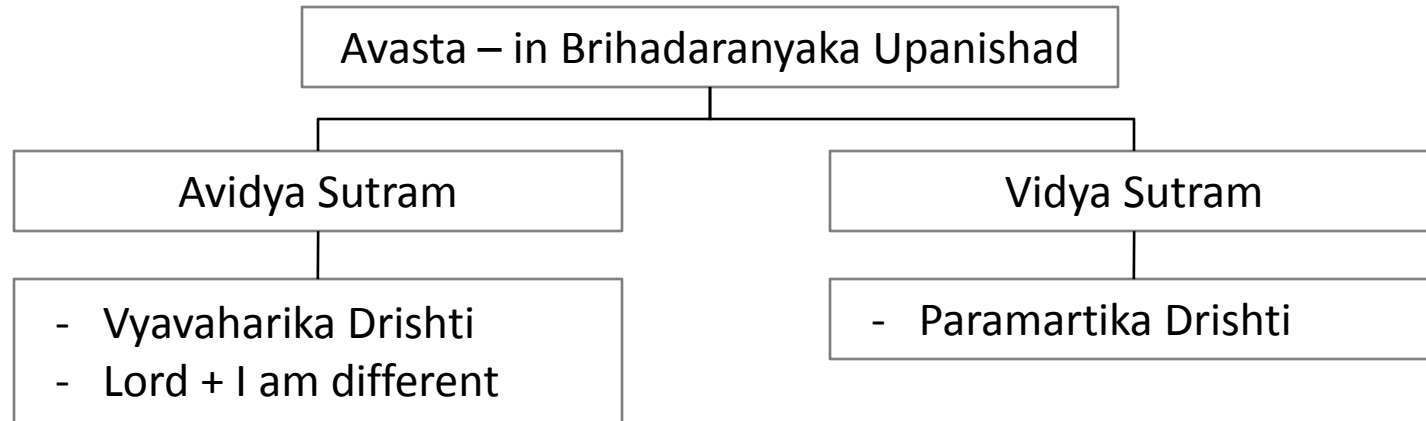
**Isavasyo Upanishad :**



यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।  
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ७ ॥

*Yasmin sarvani bhutani atmaiva-bhud vijanatah,  
tatra ko mohah kah soka ekatva-manu-pasyatah [7]*

When, to the knower, all beings have become one in his own Self (Atman), how shall he feel deluded thereafter? What grief can there be to him who sees oneness everywhere? [Verse 7]



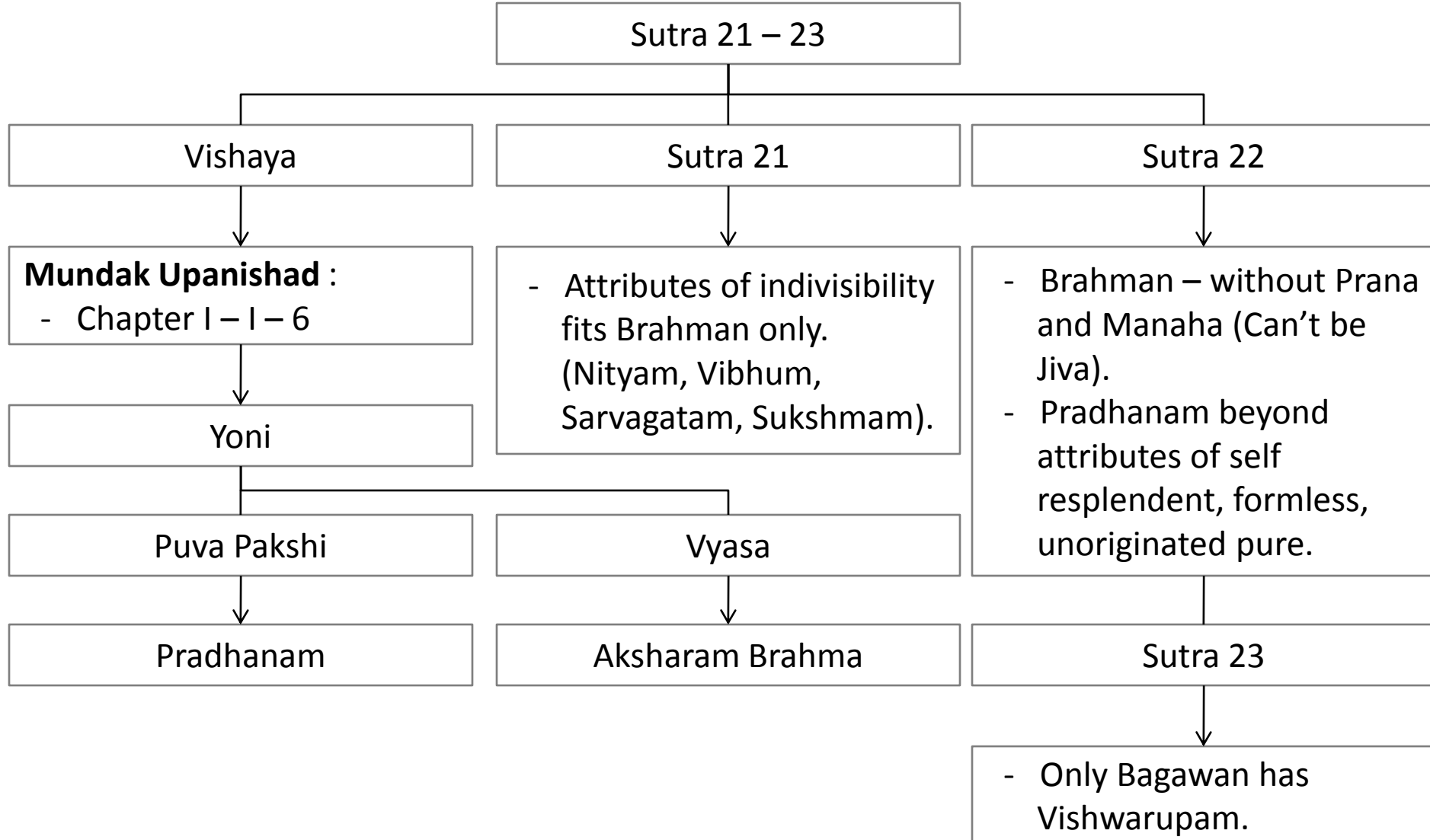
**Conclusion :**

- Antaryami Bramanam for Jneyam Nirguna Brahman Jnanam – Jivatma Paramatma Aikyam (Not for Upasanam).
- Karanatvam dropped and Nirguna revealed in Akshara Bramanam.

120.

## 6<sup>th</sup> Adhikaranam – 3 Sutras

### Adrishyadhi Adhikaranam





## 121. Sutra 21 : [Topic 17 – Sutra 52]

अदृश्यत्वादिगुणको धर्मोक्ते : ।

Adrisyatvadigunako dharmokteh ।

The possessor of qualities like indivisibility etc., (is Brahman) on account of the declaration of Its attributes. [I – II – 21]

### Mundak Upanishad :



यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण- मचक्षुःश्रोत्रं तदपाणिपादम् ।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६॥

Yad tad-adresyam-agrahyam-agotram-avarnam acaksuh srotram tad-apani-padam,

Nityam vibhum sarvagatam susuksmam tad-avyayam yad bhuta-yonim pari-pasyanti dhirah ॥ 6 ॥

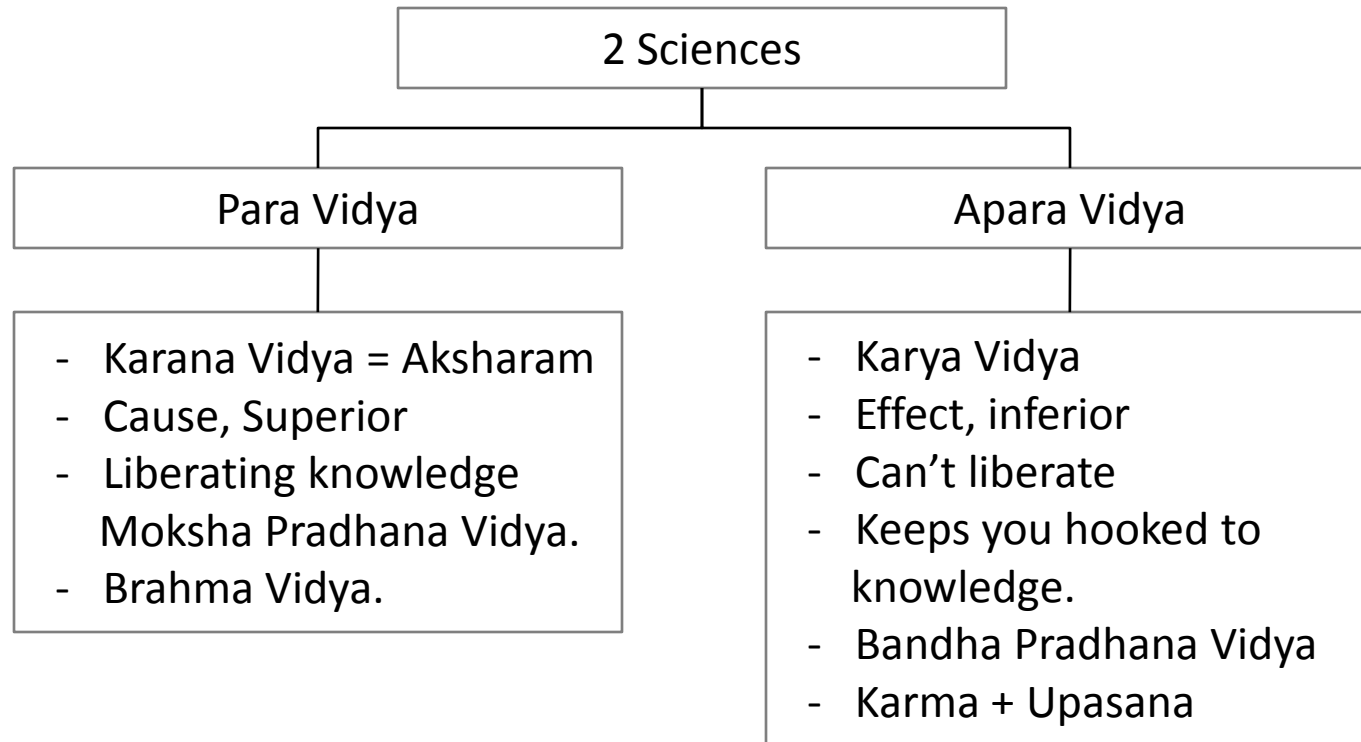
That which is invisible, ungraspable, unoriginated and attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtlest of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation. [I – I – 6]

### Story :

- Angiras (Guru) - Shaunaka (Student).
- What is that material cause by knowing which everything is known in the Universe?

One cause - Substance	Appears as all - Effect
Gold	Ornaments
Wood	Furniture
Brahman	World

## Angiras :



### a) Adreshyam :

- Pancha Jnana Indria Agocharam
- Not object of senses.

### b) Agrahyam :

- Pancha Karma Indriya Agocharam.
- Ungraspable, unhandleable.

### c) Agothram :

- No specie, no family.

**d) Avarnam :**

- Free from properties.

**e) Achakshu – Srotram :**

- Itself without sense organs.
- Jnaneindriya Rahitam.

**f) Apani Padam :**

- Karma Indriya Rahitam.

**g) Nityam :**

- Eternal.

**h) Vibhum :**

- Capable of becoming creation.
- Gold Vibhum – capable of becoming ornaments.

**i) Sarvagatam :**

- All pervading.

**j) Sukshmam :**

- Extremely subtle.

**k) Avyayam :**

- Without decay.
- Apakshiya Rahitam.

## I) Buta Yonim :

- Material cause of all beings.

## Samshaya :

## Mundak Upanishad :

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण- मचक्षुःश्रोत्रं तदपाणिपादम् ।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६ ॥

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- Brahman not mentioned. It only says Buta – Yoni – material cause.

Buta	Yoni
Things + Beings	Material cause

## Purva Pakshi :

## Sankhya :

- Moola Prakrti – matter becomes entire creation.
- Technically called Pradhanam, Avyaktam, Prakrti.
- Unseen, unheard is material cause.
- Aksharam is Jeeva and Pradhanam.

## Siddhant :

- Buta yoni is Brahman because specific qualities belong to Brahman.
- Aksharam is Brahman only.
- Brahman is material cause and intelligent cause of creation.

## Mundak Upanishad :

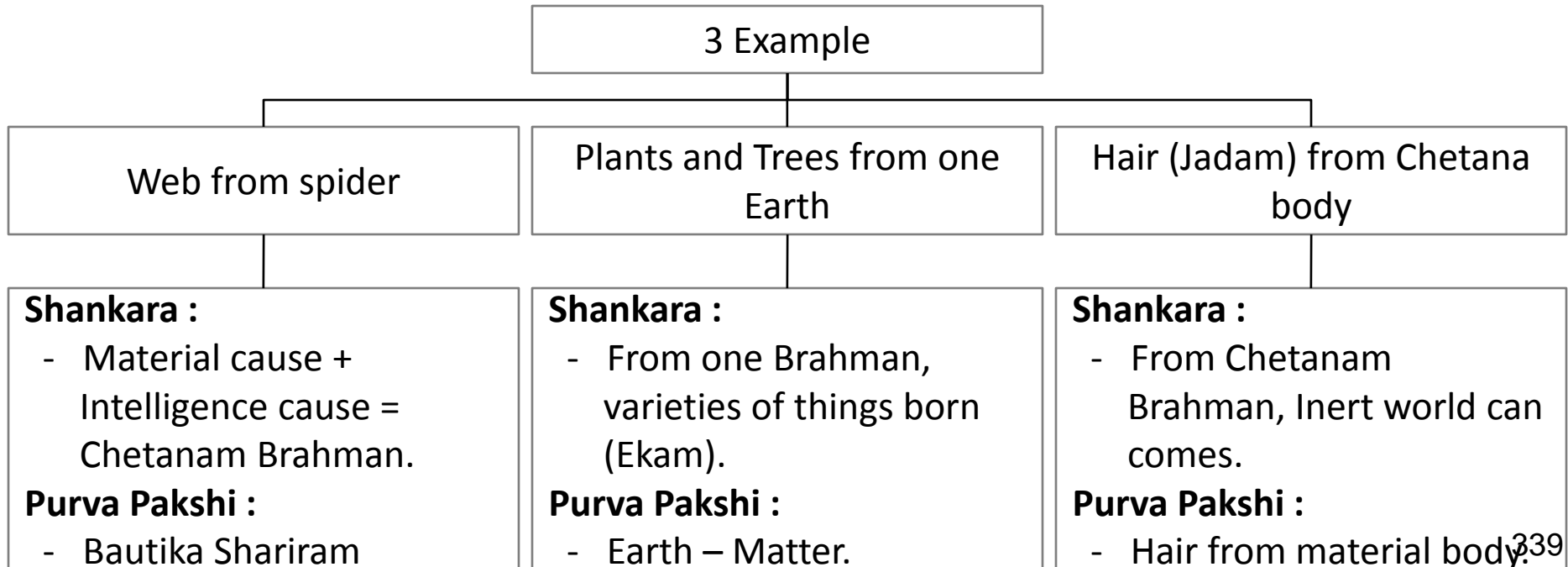


यथोर्णनाभिः सृजते गृह्णते च यथा पृथिव्यामोषधयः सम्भवन्ति ।  
यथा सतः पुरुषात् केशलोमानि तथाऽक्षरात् सम्भवतीह विश्वम् ॥ ७ ॥

Yathorna-nabhih srjate grhnate ca yatha prathivyam-osadhayah sambhavanti,  
Yatha satah purusat keshalomanि तथा-ksarat sambhavatiha visvam ॥ 7 ॥

As the spider projects and withdraws (unto itself) the web, as the herbs and plants sprout out from the earth, as hairs grow on the head and body of man, so from the Imperishable Being comes out the universe. [1 – 1 – 7]

## How world comes from Brahman?



## Mundak Upanishad :

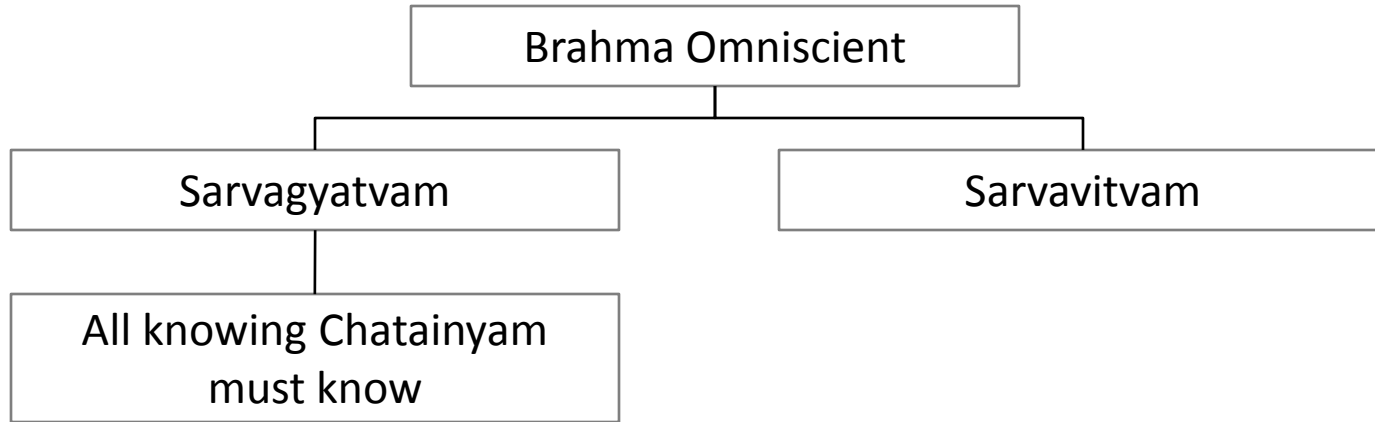


यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तापः ।  
तस्मादेतद्ब्रह्म नाम रूपमन्नं च जायते ॥ ९ ॥

Yah sarvajnah sarva-vid yasya jnana-mayam tapah I  
Tasmad-etad brahma nama rupam-annam ca jayate II 9 II

From the Brahman (the Supreme Reality) – who not only is aware of the total happenings in the world but is equally in the know of all the details of happenings every minute, whose very thought is of the nature of Knowledge – are all these produced : the Creator, names and forms, and nourishment for all. [I – I – 9]

- Vyasa keeps this verse in mind.



## Purva Pakshi :

- Talks about Purusha Tatvam – nothing to do with Prakrti – Jagat Karanam.
- Sankhyas Jada Prakrti can't be Omniscient.

## Brahma Sutra – 2<sup>nd</sup> Sutra :

जन्माद्यस्य यतः ।


Janmadyasya yatah I

That (is Brahman) from which (are derived) the birth etc. of this (Universe) [I – 1 – 2]

- Is matter or consciousness cause of creation?

	Calls it	
Science	Fundamental Energy	Matter
Nyaya	Parama Anu	
Sankhya	Pradhanam	
Vedanta	Chaitanyam Brahman	Consciousness

### Purva Pakshi :

- Moola Prakrti invisible, can't be grasped, without hands, legs, eternal, all pervading.
- No word indicates Chetanam, sentiency in Mundak Upanishad I – I – 6. 

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्णं- मचक्षुःश्रोत्रं तदपाणिपादम् ।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६॥

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- No Drishta, Srota, Manta.

### c) Powerful Argument : Mundak Upanishad



दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।  
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः ॥ २ ॥

Divyo hyamurtah purusah sabahya-bhyantaro hyajah,  
aprano hyamanah subhro hy-aksarat paratah parah ॥ 2 ॥

Self-resplendent, formless, unoriginated and pure, that all-pervading Being is both within and without, Anterior both to life and mind, He transcends even the transcendent, unmanifested, causal-state of the universe. [II – 1 – 2]

- Brahman = Purusha Paraha.  
= Beyond Aksharam.
- Purusha – may bless but material cause is Prakrti alone.

**Shankara :**

a) Some descriptions tally with Prakrti, some can't be extended.

Prakrti – accepted	Can't accept Prakrti
<ul style="list-style-type: none"> <li>- Invisible energy – Adrishyam</li> <li>- Agrahyam – can't grasp</li> <li>- Produces only inert things and pervades only inert Karyam.</li> </ul>	<ul style="list-style-type: none"> <li>- Nityam, Vibhum, Sarvagatam Sukshmam.</li> <li>- Prakrti is subject to negation with Atma Jnanam.</li> </ul> <p><b>Svetasvatara Upanishad :</b></p> <ul style="list-style-type: none"> <li>- Buyas cante... [I – 10]</li> </ul>



क्षरं प्रधानममृताक्षरं हरः क्षरात्मानावीशते देव एकः ।  
तस्याभिध्यानाद्योजनात्तत्त्व-भावात् भूयश्चान्ते विश्वमायानिवृत्तिः ॥ १० ॥

ksaram pradhanam amrtaksaram harah saratmanav isate deva ekah I  
tasyabhidhyanad yojanat tattvabhavad bhuyas cante visvamayanivrtti ॥ 10 ॥

Matter is perishable, but God is imperishable and immortal. He, the only god, rules over the perishable matter and individual souls. By meditating on him, by uniting with Him, and by becoming one with Him, there is cessation of all illusion in the end. [Chapter 1 – Verse 10]



- Jiva Chetana tatvam, not product of Prakrti.

b) 3 Examples all are Pratyaksham (Spider, earth, body) – Sentient can only see.

- Prakrti Jadam, not Pratyaksham.

### Don't extend Examples :

- Example : Person has moon like face.

Correct Inference	Wrong Interpretation / Extention
<ul style="list-style-type: none"> <li>- Person Bright, attractive, cool unlike sun.</li> </ul>	<ul style="list-style-type: none"> <li>- Face will swell + contract like Moon.</li> <li>- Face has boils like craters in moon.</li> <li>- Face seen only in Night like moon.</li> <li>- You are globe trotting like Moon.</li> </ul>

### Example :

- Rope – Snake : Main point.
- Adhistana Jnanena Adhyasa Nivritti.
- Rope – Snake have different orders of Reality.

### Wrong Extention : Purva Pakshi

- False snake possible because of real snake.
- False world possible because of real world.

### c) Chetana Dharma Mentioned in Mundak Upanishad : I – I – 9



यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तापः ।  
तस्मादेतद्ब्रह्म नाम रूपमन्नं च जायाते ॥ ९ ॥

Yah sarvajnah sarva-vid yasya jnana-mayam tapah I  
Tasmad-etad brahma nama rupam-annam ca jayate II 9 II

From the Brahman (the Supreme Reality) – who not only is aware of the total happenings in the world but is equally in the know of all the details of happenings every minute, whose very thought is of the nature of Knowledge – are all these produced : the Creator, names and forms, and nourishment for all. [I – I – 9]

### d) Purva Pakshi :

- Mundak Upanishad I – I – 6 & I – I – 9 – different topics.

### Shankara :

- Both talking of Brahman only as descriptions tally.

I – I – 6	I – I – 9
<ul style="list-style-type: none"><li>- Buta Yoni</li><li>- Material cause of creation.</li></ul>	<ul style="list-style-type: none"><li>- Born omniscient Brahman, Chetanam Brahman, Intelligent cause, creation born.</li><li>- Prakrti never omniscient – all knowing – Jadam.</li></ul>

### e) Mundak Upanishad :

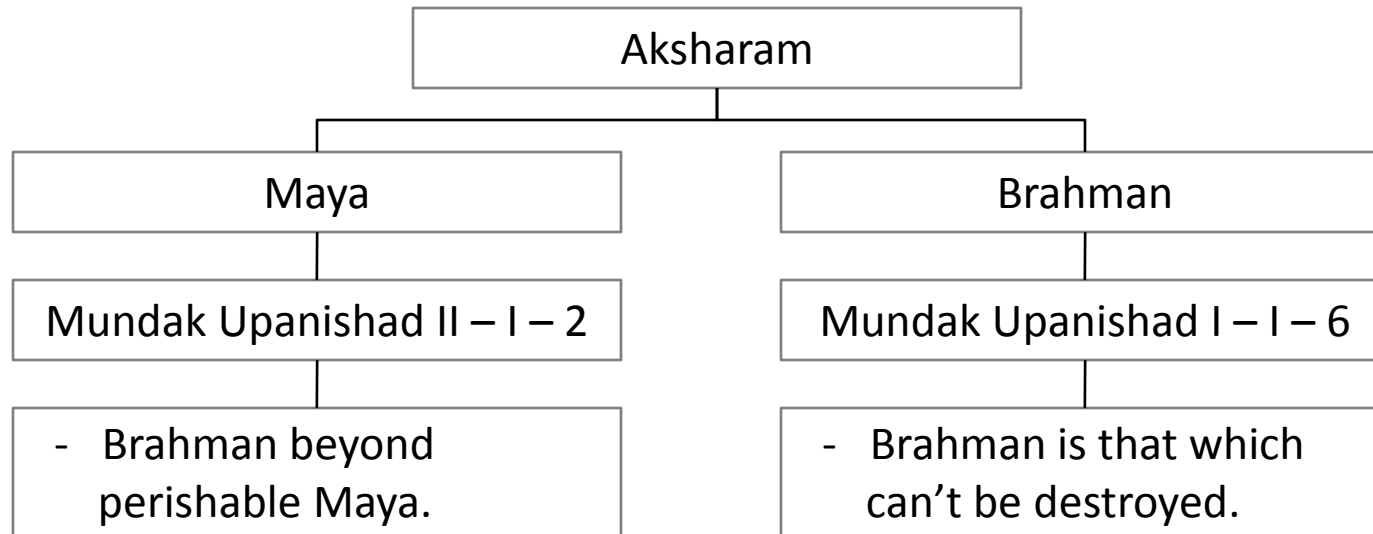


दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।  
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः ॥ २ ॥

Divyo hyamurtah purusah sabahya-bhyantaro hyajah,  
aprano hyamanah subhro hy-aksarat paratah parah II 2 II

Self-resplendent, formless, unoriginated and pure, that all-pervading Being is both within and without, Anterior both to life and mind, He transcends even the transcendent, unmanifested, causal-state of the universe. [II – I – 2]

- Upanishad confusing as Aksharam has 2 meanings.



### Example :

i) I am in the well and also hope you are in the well.

ii) Gita : Chapter 12 – Kutasta Brahman

Chapter 13 – Maya

f) If Apra vidya is Jagat Karanam, it should be liberate.

Atma Vidya	Physics Knowledge
- Liberating knowledge, Moksha vidya.	- Does not liberate. - Inferior, binding, limiting.

### Conclusion :

- Mundak Upanishad I – I – 6 – Aksharam is Brahman, Chaitanyam.

g) By knowing one purusha can know everything Chetana + Jada.

- By knowing Prakrti, can know Jada Amsha – Sharirams only.

## h) Mundak Upanishad :

- I – II – 1 to 10 – teaches Aparā.
- I – II – 11 – Parikshya Lokam – for Vairagyam.
- I – II – 12 – Para Vidya.



तपःश्रद्धे ये ह्युपवसन्त्यरण्ये शान्ता विद्वांसो भैक्ष्यचर्या चरन्तः ।  
सूर्यद्वारेण ते विरजाः प्रयान्ति यत्रामृतः स पुरुषो ह्यव्ययात्मा ॥ ११ ॥

Tapah sraddhe ye hy-upavasanty-aranye santa vidvamso bhaiksyā-caryam carantah ।  
surya-dvarena te virajah prayanti yatra-mrtah sa puruso hyavya-yatma ॥ 11 ॥

But they who perform penance (Tapas) with faith (Sraddha) in the forest (solitude), having control over their senses, are learned and are living the life of a mendicant, go through the orb (path) of the sun, their good and bad deeds consumed, where That immortal and undecaying Purusa is.[I – II – 11]

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।  
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥

Pariksyā lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtēna,  
tad-vijñan-artham sa guru-mevabhi-gacchet samit-panih srotriyaṁ brahma-nistham ॥ 12 ॥

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Samiṭ) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

## 122. Sutra 22 : [Topic 17 – Sutra 53]

विशेषणभेदव्यपदेशाभ्यां च नेतरौ ।

Viseshanabhedavyapadesabhyam cha netarau ।

The other two (viz. the individual soul and the Pradhana) are not (the source of all beings) for distinctive attributes and differences are stated. [I – II – 22]

### a) Viseshanam :

- Specific description of Brahman in Mundak Upanishad I – I – 6 distinguishes it from other things.



यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण- मचक्षुःश्रोत्रं तदपाणिपादम् ।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६ ॥

Yad tad-adresyam-agrahyam-agotram-avarnam acaksuh srotram tad-apani-padam,

Nityam vibhum sarvagatam susukshmam tad-avyayam yad bhuta-yonim pari-pasyanti dhiraḥ ॥ 6 ॥

That which is invisible, ungraspable, unoriginated and attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtlest of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation. [I – I – 6]

- Without Prana – Manaha.
- Negates Jiva.

### b) Bhedav Vyapadesha :

- Distinction is different from Pradhanam in Mundak Upanishad II – I – 2.



दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।

अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः ॥ २ ॥

Divyo hyamurtah purusah sabahya-bhyantaro hyajah,

aprano hyamanah subhro hy-aksarat paratah parah ॥ 2 ॥

Self-resplendent, formless, unoriginated and pure, that all-pervading Being is both within and without, Anterior both to life and mind, He transcends even the transcendent, unmanifested, causal-state of the universe. [II – I – 2]

- Brahman is beyond Pradhanam.

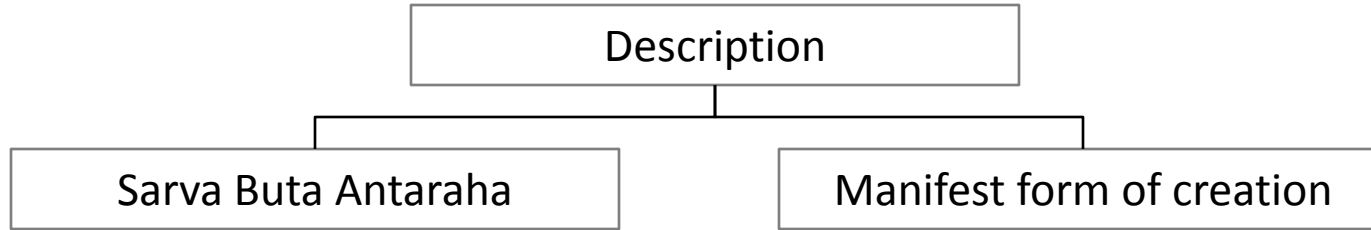
## 123. Sutra 23 : [Topic 17 – Sutra 54]

रूपोपन्यासाच्च ।

Rupopanyasaccha ।

And on account of its form being mentioned (the passage under discussion refers to Brahman). [I – II – 23]

- Vishwarupam description mentioned in Mundak Upanishad II – I – 4 and II – I – 10.



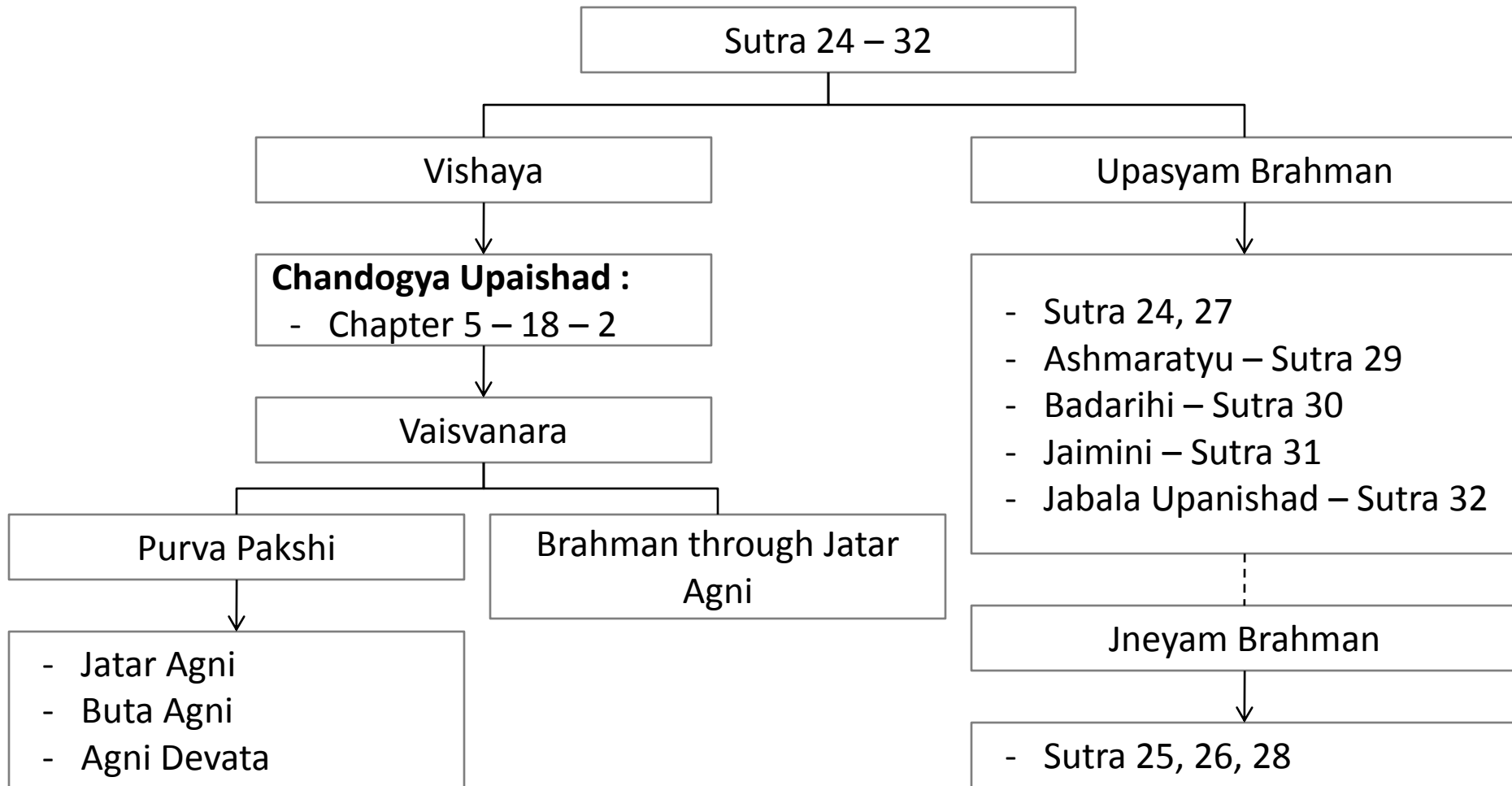
- Jiva – Ekarupam, only Bagawan – has Vishwarupam.

### Conclusion :

- Aksharam is Brahman not Jiva or Pradhanam.

124.

**7<sup>th</sup> Adhikaranam**  
**Vaishvanara Adhikaranam**  
**9 Sutras (Sutra 24 – 32)**



## Sutra 24 – 32

### Sutra 24

- Description not possible for Jatar Agni, Buta Agni, Devata Agni, Jiva

### Sutra 25

- Smriti also gives description of cosmic form.
- Vishnu Dhyana slokam
- Gita : Chapter 15 - 14

### Sutra 26

- Vyasa negates Purva Pakshi :**
- Vaishvanara not Jatar Agni.

**Gita :** 

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः।  
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥ १५.१४ ॥

### Sutra 27

- Vaishvanara not Buta Agni or Devata.

### Sutra 28

- Jaimini :**
- Vaishvanara is Brahman.

### Sutra 29

- Aasmarathya :**
- Vaishvanara represented by Jatar Agni.

### Sutra 30

- Badari Rishi :**
- Mind is Locus, finite for Visualisation

### Sutra 31

- Jaimini :**
- Imaginary identity of Lord.

### Sutra 32

- Jabala Upanishad :**
- Lord to be meditated on finite.

I, having become (the fire) Vaisvanara, abide in the body of beings, and associated with Prana and Apana, digest the four-fold food. [Chapter 15 – Verse 14]

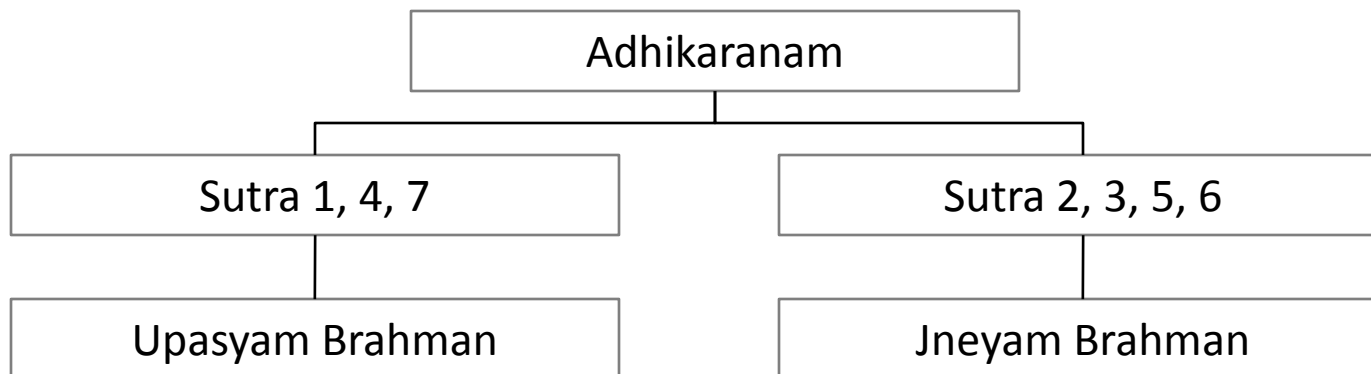


## Chandogya Upanishad :

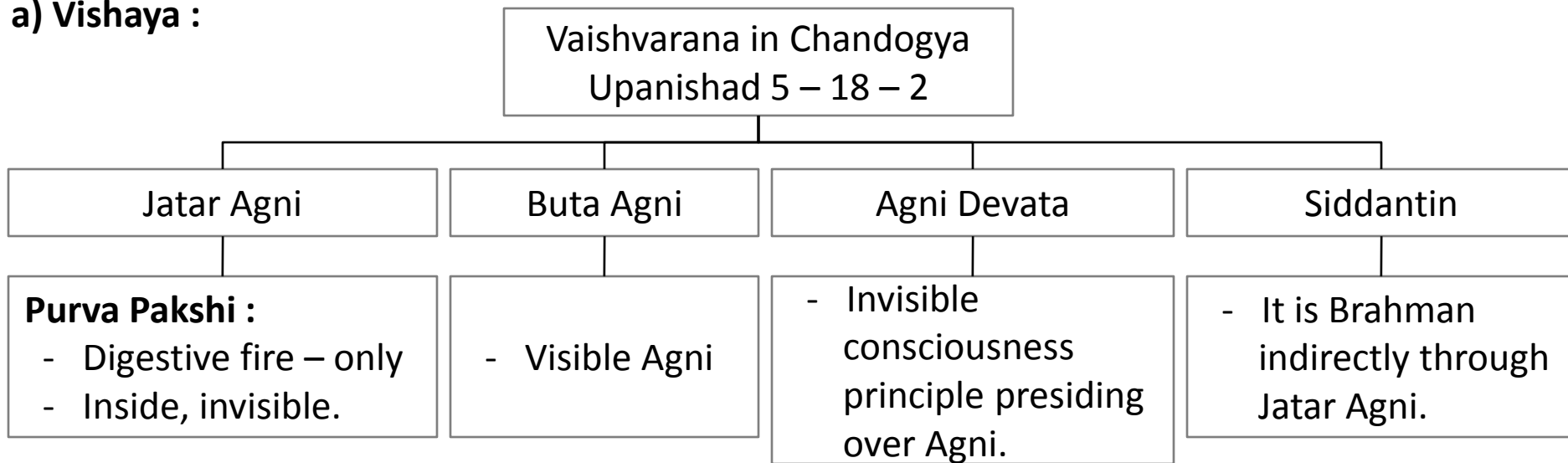
तस्य ह वा एतस्यात्मनो वैश्वानरस्य मूर्धैव  
 सुतेजाश्चक्षुर्विश्वरूपः प्राणः पृथग्वर्त्मात्मा संदेहो बहुलो  
 बस्तिरेव रयिः पृथिव्येव पादावुर एव वेदिर्लो-मानि  
 बर्हिर्हृदयं गार्हपत्यो मनोऽन्वाहार्यपचन आस्यमाहवनीयः २

Tasya ha va etasyatmano vaisvanarasya murdhaiva  
 sutejascaksurvisvarupah pranah prthagvartmatma sandeho bahulo  
 bastireva rayih prthivyeva padavura eva vedirlomani  
 barhirhridayam garhapatyo mano'nvaharya-pacana asyamahavaniyah II 2 II

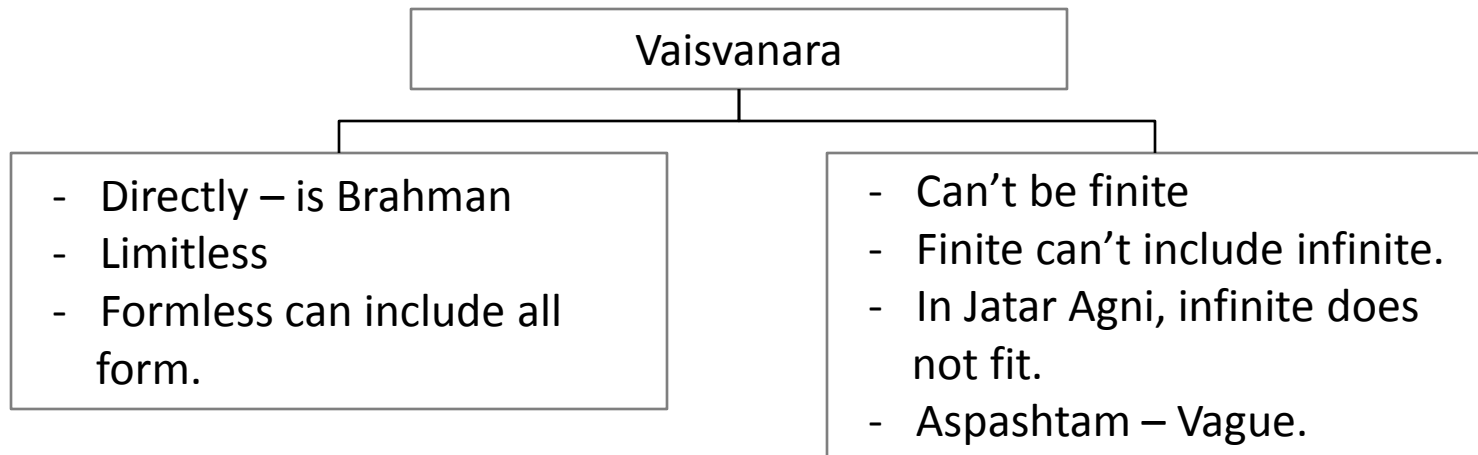
Suteja [i.e., the bright and beautiful – heaven] is the head of this Vaisvanara self; Visvarupa [having many forms – the sun] is the eye; Prthagvartma [one who changes direction – air] is the prana; Bahula [pervasive – space] is the middle part; Rai [wealth – water] is the bladder; the earth [Pratistha – the support] is the feet; the sacrificial altar is the chest; the kusa grass is the hair on the chest; the Garhapatya fire is the heart; the Anvaharyapacana [i.e., the Dakshinagni] fire is the mind; and the Ahavaniya fire is the mouth. [5 – 18 – 2]



## a) Vishaya :



## Jaimini :



## General Analysis :

- In Chandogya Upanishad topic begins from Chapter 5 – 11<sup>th</sup> Section till 24<sup>th</sup> Section.
- 5 Rishis describe Ishvara.
- Here Brahman is Upasyam Sagunam Brahman.
- Uddalaka Rishi – Guru.

## 126. Sutra 24 : [Topic 18 – Sutra 55]

वैश्वानरः साधारणशब्दविशेषात् ।

Vaisvanarah sadharanasabdaviseshat ।

Vaisvanara (is Brahman) on account of the distinction qualifying the common terms (“Vaisvanara” and “Self”). [I – II – 24]

- Vaishvarnara – in Chandogya Upanishad Chapter 5 – 18 – 2 is Sadharana Shadba Visesha Brahma.

तस्य ह वा एतस्यात्मनो वैश्वानरस्य मूर्धैव  
सुतेजाश्चक्षुर्विश्वरूपः प्राणः पृथग्वर्त्मात्मा संदेहो बहुलो  
बस्तिरेव रयिः पृथिव्येव पादावुर एव वेदिर्लो-मानि  
बर्हिर्हृदयं गार्हपत्यो मनोऽन्वाहार्यपचन आस्यमाहवनीयः २

Tasya ha va etasyatmano vaisvanarasya murdhaiva  
sutejascaksurvisvarupah pranah prthagvartmatma sandeho bahulo  
bastireva rayih prthivyeva padavura eva vedirlomani  
barhirhrdayam garhapatyo mano'nvaharya-pacana asyamahavaniyah II 2 II

Suteja [i.e., the bright and beautiful – heaven] is the head of this Vaisvanara self; Visvarupa [having many forms – the sun] is the eye; Prthagvartma [one who changes direction – air] is the prana; Bahula [pervasive – space] is the middle part; Rai [wealth – water] is the bladder; the earth [Pratistha – the support] is the feet; the sacrificial altar is the chest; the kusa grass is the hair on the chest; the Garhapatya fire is the heart; the Anvaharyapacana [i.e., the Dakshinagni] fire is the mind; and the Ahavaniya fire is the mouth. [5 – 18 – 2]

- Specific Vishwarupa description not possible for Jatar Agni, Buta Agni, Devata Agni or Jiva.

### Shankara :

- It is only possible for Kaaranam Brahman.
- Kaaranam alone can have name and form of all Karyams.

Ishvara	Others
<ul style="list-style-type: none"> <li>- All Kaaranam</li> <li>- Enjoys food of All.</li> </ul> <b>Gita :</b> <ul style="list-style-type: none"> <li>- Bhoktaram yajnatapasam... [5 – 29]</li> </ul>	<ul style="list-style-type: none"> <li>- Jatar Agni, Buta Agni, Agni Devata, Jiva have Eka Rupam.</li> </ul>

**Gita :** 

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम्।  
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ ५.२९ ॥

Knowing Me as enjoyer of sacrifices and austerities, the great Lord of all worlds, the friend of all beings, he attains peace. [Chapter 5 – Verse 29]

- Vaisvanara Upasana destroys all Papams.

**Chandogya Upanishad :** 

प्राचीनशाल औषमन्यवः सत्ययज्ञः पौलुषिरिन्द्रद्युम्नो  
भाल्लवेयो जनः शा- क्कराक्ष्यो बुडिल आश्वतराश्विस्ते  
हैते महाशाला महाश्रोत्रियाः समेत्य मीमांसां  
चक्रुः को नु आत्मा किं ब्रह्मेति १

**Pracinasala aupamanyavah satyayajnah paulusirinidradyumno  
bhallaveyo janah sarkaraksyo budila asvatarasviste  
haite mahasala mahasrotriyah sametya mimamsam  
cakruh ko na atma kim brahmeti II 1 II**

Upamanyu's son, Pracinasala; Pulusa's son, Satyayajna; Bhallavi's son, Indradyumna; Sarkaraksa's son, Jana; and Asvatarasva's son, budila – these eminent householders, who were Vedic scholars, once met to decide the issue : who is our Self? And what is Brahman? [5 – 11 – 1]

- I have Jatar Agni, I am not Jatar Agni.
- I worship Devata, I am not Devata.
- Vaisvanara = Atma (Negates 3 Agnis) = Brahman (Negates Jiva).

## 127. Sutra 25 : [Topic 18 – Sutra 56]

स्मर्यमाणमनुमानं स्यादिति ।

Smaryamanamanumanam syaditi ।

Because that (cosmic form of the Supreme Lord) which is described in the Smṛiti is an indicatory mark or inference (from which we infer the meaning of this Sruti text under discussion). [I – II – 25]

- Smṛiti mantras also indicate Viṣṇurūpa belongs to Brahman.

### a) Dhyana Slokam in Viṣṇu Sahasranamam



क्षीरोदन्वत्प्रदेशे शुचिमणिविलसत्सैकतेर्मौक्तिकानां  
मालाङ्गुष्ठासनस्थः स्फटिकमणिनिभैर्मौक्तिकैर्मण्डिताङ्गः ।  
शुभ्रैरश्रैरदश्रैरुपरिविरचितैर्मुक्तपीयूष वर्षैः  
आनन्दी नः पुनीयादरिनलिनगदा शङ्खपाणिर्मुकुन्दः ॥ १ ॥

kṣīrodanvatpradeśe śucimaṇivilasatsaikatarmuktikānām  
mālākṛptāsanasthaḥ sphaṭikamaṇinibhairmuktikairmaṇḍitāṅgaḥ ।  
śubhṛairabhrāiradabhrāirupariviracitairmuktapīyūṣa varṣaiḥ  
ānandī naḥ punīyādarinalinagadā śaṅkhaṇḍapāṇirmukundaḥ ॥ 1 ॥

May Mukunda, with the discus, mace, conch and lotus in His hands, purify us- Mukunda who is seated on a seat of garlands of pearls, in the region of the milky ocean with the sand shining by the light from pure gems; who is adorned by pearls transparent like crystals; and who is enjoying ecstatic bliss on account of pure white clouds overhead, raining showers of nectar. [Verse 1]

भूः पादौ यस्य नाभिर्वियदसुरनिलश्चन्द्र सूर्यौ च नेत्रे  
कर्णावाशाः शिरो द्यौर्मुखमपि दहनो यस्य वास्तेयमब्धिः ।  
अन्तःस्थं यस्य विश्वं सुरनरखगगोभोगिगन्धर्वदैत्यैः  
चित्रं रंरम्यते तं त्रिभुवन वपुषं विष्णुमीशं नमामि ॥ २ ॥

bhūḥ pādau yasya nābhirviyadasuranilaścandra sūryau ca netre  
kaṛṇāvāśāḥ śiro dyaurmukhamapi dahano yasya vāsteyamabdhīḥ ।  
antaḥsthaṁ yasya viśvaṁ suranarakhagagobhogigandharvadaityaiḥ  
citraṁ raṁramyate taṁ tribhuvana vapuṣaṁ viṣṇumīśaṁ namāmi ॥ 2 ॥

I bow to Lord Viṣṇu who has the three worlds as His body. The Earth is His feet, and the sky His navel. Wind is His breath, and the Sun and the Moon are His eyes. Directions are His ears, and the Heaven is His head. Fire is His face and ocean His abdomen. In Him is situated the universe with diverse kinds of Gods, men, birds, cattle, serpents, Gandharvas and Daityas (demons)- all sporting in a charming way. [Verse 2]

## Dhyana Slokam in Vishnu Sahasranamam :



ॐ नमो भगवते वासुदेवाय ।  
शान्ताकारं भुजगशयनं पद्मनाभं सुरेशं  
विश्वाधारं गगनसदृशं मेघवर्णं शुभाङ्गम् ।  
लक्ष्मीकान्तं कमलनयनं योगिभिर्ध्यातुम्  
वन्दे विष्णुं भवभयहरं सर्वलोकैकनाथम् ॥ ३ ॥

om namo bhagavate vāsudevāya ।  
śāntākāraṁ bhujagaśayanaṁ padmanābhaṁ sureśaṁ  
viśvādhāraṁ gaganasadr̥śaṁ meghavarṇaṁ śubhāṅgaṁ ।  
lakṣmīkāntaṁ kamalanayanaṁ yogibhirdhyānagamyam  
vande viṣṇuṁ bhavabhayaharaṁ sarvalokaikanātham ॥ 3 ॥

I salute Vishnu, the sole master of the universe, whose presence is very peaceful, who stretches Himself on a serpent-bed (Adi-Sesha), who sports a lotus in His navel, who is one lord of all the Devas, who is the support of the worlds, who is subtle and All-pervading like the sky, whose complexion is like that of the clouds, whose form is very beautiful, who is the consort of Sri, whose eyes are like lotus petals, who is meditated upon by Yogis and who eradicates the fear of Samsara. [Verse 3]

मेघश्यामं पीतकौशेयवासं  
श्रीवत्साङ्गं कौस्तुभोद्भासिताङ्गम् ।  
पुण्योपेतं पुण्डरीकायताक्षं  
विष्णुं वन्दे सर्वलोकैकनाथम् ॥ ४ ॥

meghaśyāmaṁ pītakaūśeyavāsaṁ  
śrīvatsāṅgaṁ kaustubhodbhāsitāṅgaṁ ।  
puṇyopetaṁ puṇḍarīkāyatākṣaṁ  
viṣṇuṁ vande sarvalokaikanātham ॥ 4 ॥

I prostrate before Vishnu, the one Lord of the worlds, blue as the cloud and clothed in yellow robes. His chest is marked by the mole known as srivatsa. His body is resplendent with kaustubha gem. He is surrounded by holy persons. And he has wide eyes like lotuses. [Verse 4]

सशङ्खचक्रं सकिरीटकुण्डलं  
सपीतवस्त्रं सरसीरुहेक्षणम् ।  
सहारवक्षःस्थलकौस्तुभश्रियं  
नमामि विष्णुं शिरसा चतुर्भुजम् ॥ ५ ॥

saśaṅkhacakraṁ sakirīṭakuṇḍalaṁ  
sapītavastraṁ sarasīruhekṣaṇam ।  
sahāravakṣaḥsthalakaustubhaśriyam  
namāmi viṣṇuṁ śirasā caturbhujam ॥ 5 ॥

I bow before the God Vishnu, Who has four arms, Who has a conch and wheel in his hands, Who wears a crown and ear globes, Who wears yellow silks, Who has lotus like eyes, Who shines because of Koustubha, Worn in his garlanded chest. [Verse 5]

## Dhyana Slokam in Vishnu Sahasranamam :



छायायां पारिजातस्य हेमसिंहासनोपरि  
आसीनमम्बुदश्याममायताक्षमलंकृतम् ।  
चन्द्राननं चतुर्बाहुं श्रीवत्साङ्कित वक्षसं  
रुक्मिणी सत्यभामाभ्यां सहितं कृष्णमाश्रये ॥ ६ ॥

chāyāyām pārijātasya hemasiṁhāsanopari  
āsīnamambudaśyāmamāyatākṣamalaṅkṛtam ।  
candrānanam caturbāhum śrīvatsāṅkita vakṣaṣam  
rukmiṇī satyabhāmābhyām sahitaṁ kṛṣṇamāśraye ॥ 6 ॥

I seek refuge in Lord Krishna, Who is with Rukhmani and Satyabhama, Who sits on a golden throne, In the shade of Parijata tree, Who is of the colour of the black cloud, Who has long broad eyes, Who has a face like moon, Who has four hands, And who has a chest adorned by Sreevatsa. [Verse 6]

## b) Shiva Dhyana sloka.

शांतम् पद्मासनस्थम् शशिधरमकुटम् पंचवक्त्रम् त्रिनेत्रम्  
शूलम् वज्रं च खड्गम् परशुमभयदम् दक्षभागे महन्तम् ।  
नागम् पाशम् च घंटाम् प्रळय हुतवहम् सांकुशम् वामभागे  
नानालंकारयुक्तम् स्फटिकमणिनिभम् पार्वतीशम् नमामि ॥

Santham padmasanastham sasa dhara makutam panchavakthram trinethram,  
Soolam vajram cha gadgam parasumabhayakam daksha bhahe vahantham,  
Nagam pasam cha gandaam pralayahuthavaham sangusam vama bhage,  
Nanalangara deeptham sphatikamani nibham parvatheesam namami.

I salute the consort of Goddess Parvathi, Who is peaceful, who sits in a lotus pose, Who wears the moon on his crown, Who has five faces, who has three eyes, Who holds Soola, Vajra, white axe, sword And symbol of protection on his right, Who holds snake, rope bell, fire of deluge And goad on his left side, Who shines by his several ornaments, And who has a luster of the crystal ball.

## c) Gita Chapter 15 – Aham (Brahman) Vaisvanaro Butva.



अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।  
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥ १५.१४ ॥

I, having become (the fire) Vaisvanara, abide in the body of beings, and associated with Prana and Apana, digest the four-fold food. [Chapter 15 – Verse 14]



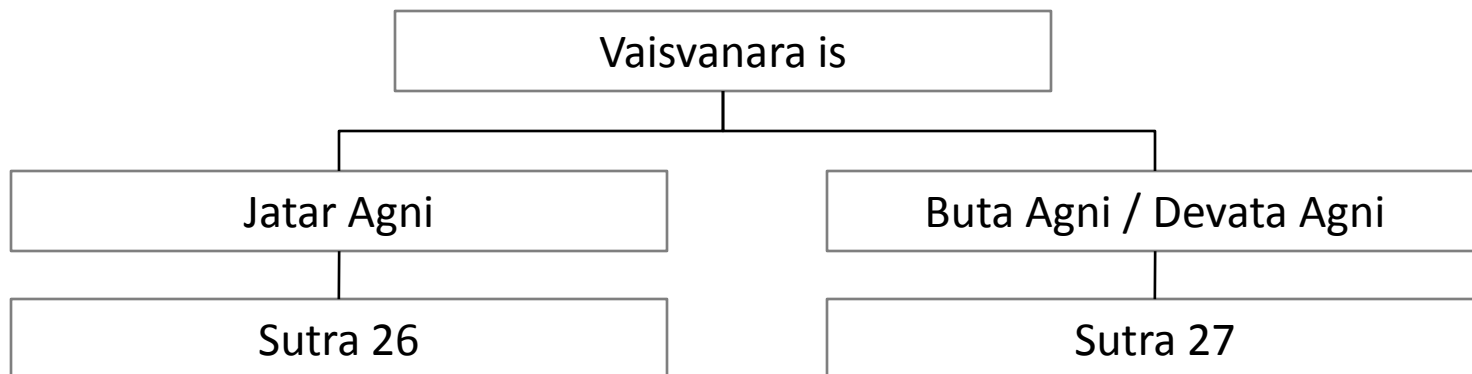
## 128. Sutra 26 : [Topic 18 – Sutra 57]

शब्दादिभ्योऽन्तःप्रतिष्ठानाच्च नेतिचेन्न तथा  
दृष्ट्युपदेशादसम्भवात्पुरुषमपि चैनमधीयते ।

Sabdadibhyo'ntahpratisthanaccha neti chet na tatha  
drishtyupadesat asambhavat purushamapi chainamadhiyate ।

If it be said that (Vaisvanara is) not (Brahman) or the Highest Lord on account of the term (viz., Vaisvanara which has a different settled meaning viz., gastric fire) etc., and on account of his abiding within (which is a characteristic of the gastric fire) (we say) no, because there is the instruction to conceive (Brahman) as such (as the gastric fire, because it is impossible for the gastric fire to have the heaven etc., for its head and other limbs) and also because they (the Vajasaneyins) describe him (viz. the Vaisvanara) as man (which term cannot apply to the gastric fire). [I – II – 26]

### Vyasa Negates Purva Pakshi – View :



### Purva Pakshi : 3 Reasons

#### a) Shatapata Brahmanam :

- Sa esha Agni Vaishvarana yat Purusha Tayo haitam eva Agnir va purusha vidham, Purushe Ante, Pratisthitam veda.
- Vaishvanara = Agni.



## b) Chandogya Upanishad :

तस्य ह वा एतस्यात्मनो वैश्वानरस्य मूर्धैव  
सुतेजाश्चक्षुर्विश्वरूपः प्राणः पृथग्वर्त्मात्मा संदेहो बहुलो  
बस्तिरेव रयिः पृथिव्येव पादावुर एव वेदिर्लो-मानि  
बर्हिर्हृदयं गार्हपत्यो मनोऽन्वाहार्यपचन आस्यमाहवनीयः २

Tasya ha va etasyatmano vaisvanarasya murdhaiva  
sutejascaksurvisvarupah pranah prthagvartmatma sandeho bahulo  
bastireva rayih prthivyeva padavura eva vedirlomani  
barhirhrdayam garhapatyo mano'nvaharya-pacana asyamahavaniyah II 2 II

Suteja [i.e., the bright and beautiful – heaven] is the head of this Vaisvanara self; Visvarupa [having many forms – the sun] is the eye; Prthagvartma [one who changes direction – air] is the prana; Bahula [pervasive – space] is the middle part; Rai [wealth – water] is the bladder; the earth [Pratistha – the support] is the feet; the sacrificial altar is the chest; the kusa grass is the hair on the chest; the Garhapatya fire is the heart; the Anvaharyapacana [i.e., the Dakshinagni] fire is the mind; and the Ahavaniya fire is the mouth. [5 – 18 – 2]

- Vaishvanara = Agni Tatvam not Paramatma.

## c) Chandogya Upanishad :



तद्य इत्थं विदुः  
ये चेमेऽरण्ये श्रद्धा तप इत्युपासते तेऽर्चिषमभिसंभवन्त्यर्चिषोऽहरह  
आपूर्य-माणपक्षमापूर्यमाणपक्षाद्यान्बडुदडुडेति मासाँस्तान् १  
मासेभ्यः संवत्सरं संवत्सरादादित्यमादित्याच्चन्द्रमसं चन्द्रमसो विद्युतं  
त-त्पुरुषोऽमानवः स एनान्ब्रह्म गमयत्येष देवयानः पन्था इति २

Tadya ittham viduh :  
ye ceme'ranye sraddha tapa ityupasate te'rcisamabhisambhavanyarciso'harahna  
apuryamanapaksamapuryamanapakسادudanneti masamstan II 1 II  
Masebhyah samvatsaram samvatsaradadityamadit-yaccandramasam candramaso vidyutam  
tatpuruso-manavah sa enanbrahma gamayatyesa devayanah pantha iti II 2 II

Those who know this [about the five fires], and those who live in the forest practising austerities with faith – they go after death to the world of light. From the world of light they go to the world of day; from the world of day to the world of the bright fortnight; from the world of the bright fortnight to the six months when the sun moves northward ; from there they go to the year; from the year to the sun; from the sun to the moon; and from the moon to lightning. There someone, not humna, receives them and leads them to brahmaloka. This is the path of the gods. [5 – 10 – 1 & 2]

- Annam offered to Jatar Agni.

## Shankara :

a) Primary meaning of Vaisvanara Jatar Agni.

- Here it is Prateekam – Symbol – like idol in temple, for Virat Brahman.
- Then Vishwarupa Varnanam Heaven – head, Akasha – central portion, Sun – Moon – eyes can't fit Agni.
- Meditate Virat Brahman not on Jatar Agni but as Jatar Agni.

b) All pervading Brahman within human being also.

Gita : 

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति।  
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ १८.६१ ॥

The Lord dwells in the hearts of all beings, O Arjuna, causing all beings, by His illusive power to revolve, as if mounted on a machine. [Chapter 18 – Verse 61]

## Purva Pakshi :

- How you account for Gargya, Ahavania, Daksini Agni in Chandogya Upanishad :

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सुतेजाश्चक्षुर्विश्वरूपः प्राणः पृथग्वर्त्मात्मा संदेहो बहुलो  
बस्तिरेव रयिः पृथिव्येव पादावुर एव वेदिर्लो-मानि  
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## Chandogya Upanishad :

तद्यद्भक्तं प्रथममागच्छेत्तद्धोमीयं स यां प्रथमामाहुतिं  
जुहुयात्तं जुहुयात्प्रा-णाय स्वाहेति प्राणस्तृप्यति १

Tadyadbhaktam prathamamagacchettaddhomiyaamsa yam prathamamahutim  
juhuyattam juhuyatpranaya svaheti pranastropyati || 1 ||

The First part of the food is like the first oblation. One who eats should offer it as an oblation to prana, saying, Pranaya svaha [i.e., I offer this as an oblation to prana]. With this, your prana becomes pleased. [5 – 19 – 1]

### Vyasa :

- With reference to Brahman, all descriptions possible.
- Everything and everybody belongs to Brahman only.

### Gita :



भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम्।  
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ ५.२९ ॥

Knowing Me as enjoyer of sacrifices and austerities, the great Lord of all worlds, the friend of all beings, he attains peace. [Chapter 5 – Verse 29]

अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम्।  
मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥ ९.१६ ॥

Under Me as her supervisor, prakrti (nature) produces the moving and the unmoving; because of this, O Kaunteya, the world revolves? [Chapter 9 – Verse 16]

### Any principle in creation worshipped in 2 ways :

Presiding Deity	Samashti Ishvara
<ul style="list-style-type: none"><li>- Devata Rupa</li><li>- Surya – Chakshur Devata</li></ul>	<ul style="list-style-type: none"><li>- Infinite</li><li>- Maya Sahitam Brahman.</li></ul>

- Jatar Agni / Vaisvanara / Vinayaka Vishnu, Shiva.. All are Saguna forms of one infinite Ishvara.

## 129. Sutra 27 : [Topic 18 – Sutra 58]

अत एव न देवता भूतं च ।

Ata eva na devata bhutam cha ।

For the same reasons (the Vaisvanara) cannot be the deity (fire) or the element (fire).  
[I – II – 27]

- Negates Agni Devata (Invisible intelligent principle) and Buta Agni (Element outside)
- **Because of 4 reasons mentioned before :**
  - a) Vishnu Rupa Devata description fits only Brahman not Devata or Buta Agni Devata – part of Vishwarupam but not Viswarupam.
  - b) **Sarva Anna Adanam :**
    - Upasaka Will get Phalam of Sarva Annam.
  - c) **Sarva Papa Nasha Phalam :**
    - Papam will go for Brahma Upasaka only not for Devata or Buta Upasaka.
  - d) Word Atma or Brahman can't be used for Buta Agni or Devata.

### Conclusion :

- Vaisvanara not Buta Agni or Devata Agni or Jiva but Brahman.

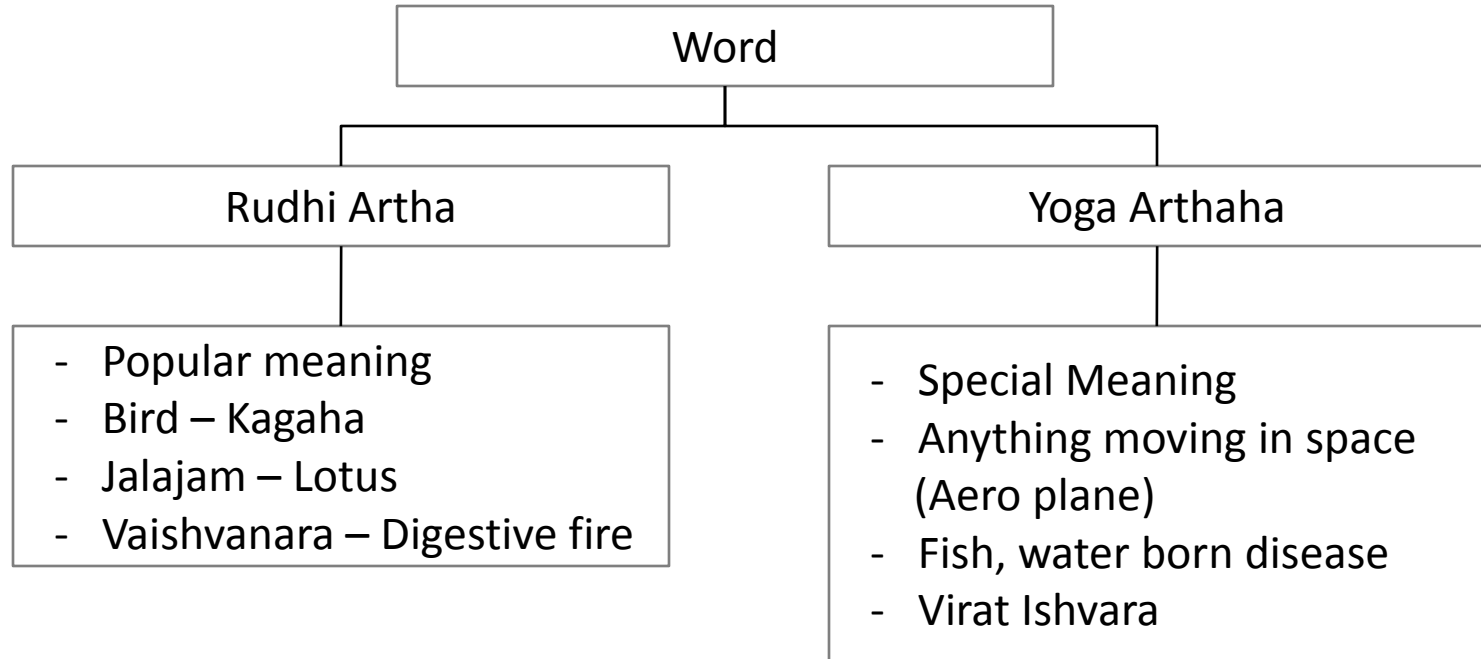
## 130. Sutra 28 : [Topic 18 – Sutra 59]

साक्षादप्यविरोधं जैमिनिः

Sakshadapyavirodham Jaiminih

Jaimini (declares that there is) no contradiction even (if by Vaisvanara) (Brahman is) directly (taken as the object of worship). [I – II – 28]

- Jaimini Rishi (Disciple of Vyasa) says Vaisvanara directly reveals Brahman. He is author of Purva Mimamsa Sutram.



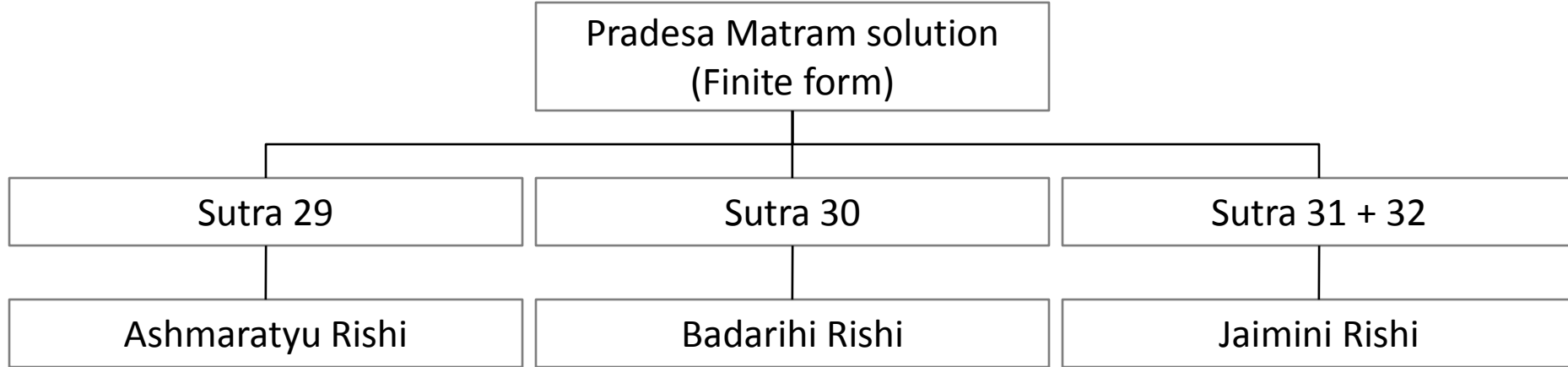
- 1<sup>st</sup> take Rudhi Artha (Popular meaning) next Yoga Arthaha. Here Yoga Artha fits according to Jaimini.

### 131. Sutra 29 : [Topic 18 – Sutra 60]

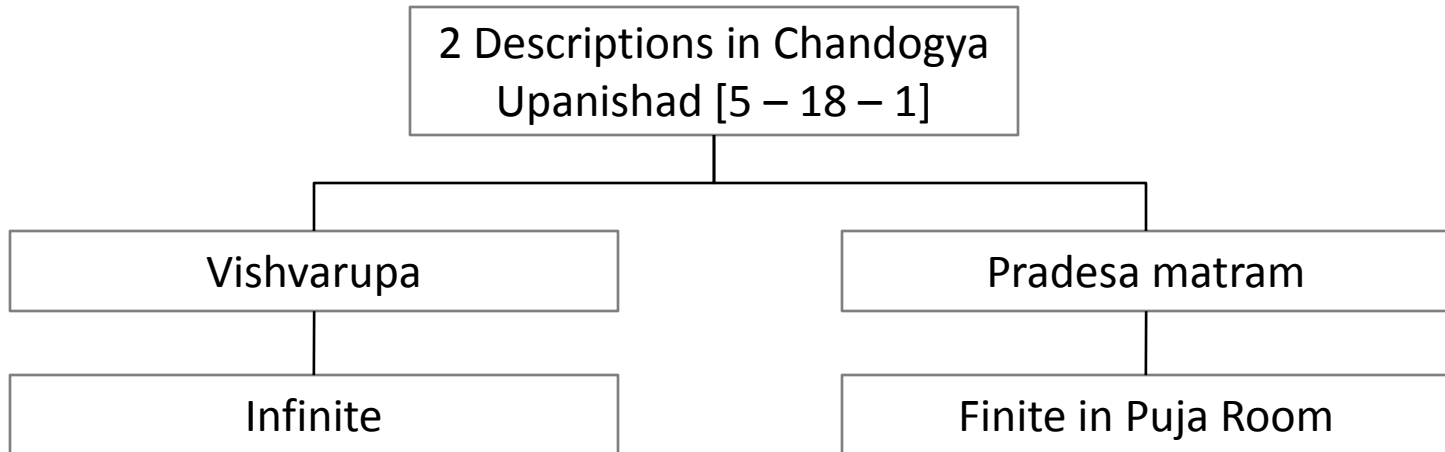
अभिव्यक्तेरित्याश्मरथ्यः ।

Abhivyakterityasmarathyah ।

On account of the manifestation, so says Aasmarathya. [I – II – 29]



- Vaisvanara represented by Symbol of Jatar Agni is Brahman only.



## Chandogya Upanishad :

तान्होवाचैते वै खलु यूयं पृथगिवेममात्मानं वैश्वानरं  
विद्वांसोऽन्नमत्थ य- स्त्वेतमेवं प्रादेशमात्रमभिविमानमात्मानं  
वैश्वानरमुपास्ते स सर्वेषु लोकेषु सर्वेषु भूतेषु सर्वेष्व्वात्मस्वन्नमत्ति १

Tanhovacaite vai khalu yuyam prthagivemamatmanam vaisvanaram  
vidvamso'nnamattha yastvetamevam pradesamatramabhivimanamatmanam  
vaisvanaramupaste sa sarvesu lokesu sarvesu bhutesu sarvesvatmasvannamatti II 1 II

The king said to the Brahmins : Those of you who are here meditate on the Vaisvanara Self only in part. [That is why when you eat you think you are eating separately]. He who worships the Self as all-pervasive and infinite, enjoys eating through whoever eats in the worlds, through all beings, and through all selves. [5 – 18 – 1]

### Sutra 29 :

- Ashmaratyu Rishi also corroborates – finite description of Vaisvanara as special Manifestation for Upasaka.

## 132. Sutra 30 : [Topic 18 – Sutra 61]

अनुस्मृतेर्बादरिः ।

Anusmriterbadarih ।

For the sake of meditation or constant remembrance—so says the sage Badari.

[I – II – 30]

### Badari Rishi :

- Lord is Apradesa matram – infinite content.
- Container mind is Pradesa matram – finite for Visualisation.
- Pradesa matram is fine it based on locus of Visualisation.



### 133. Sutra 31 : [Topic 18 – Sutra 62]

सम्पत्तेरिति जैमिनिस्तथा हि दर्शयति ।

Sampatteriti jaiministatha hi darsayati ।

Because of imaginary identity the Supreme Lord may be called Pradesamatra (span long). So says Jaimini because so (the Sruti) declares. [I – II – 31]

#### Jaimini :

- Another upanishad describes Vaisvanara in finite Pradesa Matram.
- Shatapata Brahmana of Chandogyo Upanishad – Sama Veda also used in Vachaneshi Brahmanam in Shukla Yajur Veda.
- [At the end of this Bramanam is Brihadaranyaka Upanishad and Isavasya Upanishad].
- Sampad Upasana given with heaven as head, Sun – Moon as eyes, space as body, bladder as oceans.
- Limitless, within limited Body, Pradesa Matram.

## 134. Sutra 32 : [Topic 18 – Sutra 63]

आमनन्ति चैनमस्मिन् ।

Amananti chainamasmin ।

Moreover they (the Jabalas) teach that this (Supreme Lord is to be meditated upon) in this (the space between the head and the chin). [I – II – 32]

### Jabala Upanishad :

अथ हैनमत्रिः पप्रच्छ याज्ञवल्क्यं य एषोऽनन्तोऽव्यक्त  
आत्मा तं कथमहं विजानीयामिति ॥  
स होवाच याज्ञवल्क्यः सोऽविमुक्त उपास्यो य  
एषोऽनन्तोऽव्यक्त आत्मा सोऽविमुक्ते प्रतिष्ठित इति ॥  
सोऽविमुक्तः कस्मिन्प्रतिष्ठित इति । वरणायां नाश्यां च  
मध्ये प्रतिष्ठित इति ॥  
का वै वरणा का च नाशीति ।  
सर्वानिन्द्रियकृतान्दोषान्वासयतीति तेन वरणा भवति ॥  
सर्वानिन्द्रियकृतान्पापान्नाशयतीति तेन नाशी भवतीति ॥  
कतमं चास्य स्थानं भवतीति । भ्रुवोर्ग्रन्थस्य च यः  
सन्धिः स एष द्यौर्लोकस्य परस्य च सन्धिर्भवतीति । एतद्वै  
सन्धिं सन्ध्यां ब्रह्मविद उपासत इति । सोऽविमुक्त उपास्य इति ।  
सोऽविमुक्तं ज्ञानमाचष्टे । यो वैतदेवं वेदेति ॥ २॥

Atha hainamatrih paprachcha yajnavalkyan ya eshoanantoavyakta  
Atma tan kathamahan vijaniyamiti ||  
Sa hovacha yajnavalkyah soavimukta upasyo ya  
Eshoanantoavyakta atma soavimukte pratishthita iti ||  
Soavimuktah kasminpratishthita iti | varanayan nashyan cha  
Madhye pratishthita iti ||  
Ka vai varana ka cha nashiti |  
Sarvanindriyakritandoshanvarayatiti tena varana bhavati ||  
Sarvanindriyakritanpapannashayatiti tena nashi bhavatiti ||  
Kataman chasya sthanam bhavatiti | bhruvorghranasya cha yah  
Sandhah sa esha dyaurlokasya parasya cha sandhirbhavatiti | etadvai  
Sandhin sandhyam brahmavida upasata iti | soavimukta upasya iti  
Soavimuktan jnanamachashte | yo vaitadevan vedeti || 2||

Thereafter the sage Atri (son of the creator Brahma) asked of Yajnavalkya: ‘How am I to realize the Self which is infinite and unmanifest ?’ (To this) Yajnavalkya replied: That Avimukta (Lord Siva as the redeemer) is to be worshipped; the Self which is infinite and unmanifest, is established in (i.e., is non-different from) the Avimukta (in Ishvara, possessed of attributes). ‘Which is that (place) where Avimukta is established ?’ ‘He is established in between varana and nasi’. ‘What is (meant by) varana and what (by) nasi ?’ ‘The varana is so called as it wards off all the faults committed by the (ten) organs (of perception and action). The nasi is so named as it destroys all sins committed by the (ten) organs. (The place between the varana and the nasi is the meeting place of the upper part of the nose and the centre of the eye brows). ‘Which is the seat of that (Avimukta) ?’ ‘That, which is the (well known) juncture of the eye brows and the nose, is the juncture of heaven (in the form of the crown of the head) and this world (in the form at the end of the chin). The knowers of the Veda worship indeed this juncture (Samadhi) as Sandhya (in their daily worship). That Avimukta is to be worshipped. He who knows this thus (the true nature of the Avimukta), imparts the wisdom of the Avimukta (that the individual Self is no other than the attributeless Brahman, to his disciples) [Verse 2]

- Talks about meditation of the all pervading Brahman within eyebrows in the face.
- Paramatma is located where Jivatma is located.

## Kaivalyo Upanishad :

यः शतरुद्रीयमधीते सोऽग्निपूतो भवति,  
सुरापानात्पूतो भवति,  
ब्रह्महत्यात्पूतो भवति,  
कृत्याकृत्यात्पूतो भवति,  
तस्मादविमुक्तमाश्रितो भवति।  
अत्याश्रमी सर्वदा सकृद्वा जपेत् ॥ ( फ.प.-१ )

*Yah śatarudrīya-madhīte so-'gnipūto bhavati,  
surā-pānāt-pūto bhavati,  
brahma-hatyāt-pūto bhavati,  
kṛtyā-kṛtyāt-pūto bhavati,  
tasmād-avimuktam-āśrito bhavati,  
atyāśramī sarvadā sakṛdvā japet.*

He who studies the Satarudriya becomes purified by fire, is purified from the sin of drinking, is purified from the sin of killing a brahmana, is purified from sin arising from all commissions and omissions. Therefore, he gains his refuge in the One who never leaves the Truth Consciousness, Siva, the Supreme Self. One who belongs to the highest order of Life should repeat this always or at least once (a day). [Phala Prapti Sloka 1]

## Conclusion :

## Chandogya Upanishad :

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- Vaisvanara occurring in Chandogyo Upanishad – Chapter 5 – 18 – 2 is not Jatar Agni, Devata, Buta Agni or Jiva, but Brahman alone.
- Brahman limitless, formless can include all forms.
- Finite can't include infinite.

## **2<sup>nd</sup> Pada :**

- All are Aspashta Brahman Linga Vakya Samanvaya.
- Vague statements dealing with Brahman analysed and established.